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Edited by
Janak Lal Sharma

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Neolithic Tools From Nepal

– Janak Lal Sharma

In recent decades considerable information has become available concerning the broad physiographic divisions, the general cultural pattern and the working chronological frame work of the Neolithic culture. But none of these aspects of study of the Neolithic population in Nepal is yet conclusive. The Neolithic culture of the Himalayan region and Tarai region, till recently, was represented by surface collections of stone axes from Charikot in Dolkha District, Jugu Gaon (Khopasi) in Kavreplanchok District and Kottanri in Nawalparasi District, Lumbini Zone. The majority of the tools of these regions belong to the cyclic and sub-rectangular variety of celts with curved medial ground edges which correspond to the principal types of the Assam and North – Eastern India groups.

It is, however, interesting to observe that the surface collections from these regions had a sprinkling of small axes of rounded forms and cyclic axes and east-northern variety. The indication of two different tradiitons meeting somewhere in the Himalayan area had long been known to us. But little has been done to investigate the problem in the field; instead, the question has been raised doubting the very existence of any primary Neolithic Culture in this region, perhaps, largely due to the absence of field work leading to the identification of the Neolithic sites. In order to investigate the problem at its roots systematic explorations carried out in the Himalayan and Tarai region in the general suspervision of Department of Archaeology, H. M. G.

The explorations conducted in the central Nepal area between the Sunkosi river in the east and the Gandaki river in the west. The Pre-Cambrians formation is exposed in Trisuli Bazar and Suparitar series. The lithology is chlorite, phyllite, gritty phyllite and bands of white quartzite. Above the Pre-Cambrians formation lies unconformably the Phulchowki and Chandragiri formation which consists of sand stone, dolomite, hematite, quartzite and marble called as Silurian formation. Eocene basin is suspected in upper Danggarhi in the north of limestone ridge and may be in faulted position. The lithology is purplish phyllite brown sandstone and shales. After the Eocene formation the Churia groups exposed in the north of Hetaura and same from Amlekhganj, it contains unconsolidated sand, pebble beds and diatomaceous white clay.

Typology

The neolith may be classified into three functional types-celts, adzes and chisel.

All the three types belong to the category of edged-tools. They have been further sub-divided on the basis of external form, working-edge, medial cross-section and butt-end. The preponderence of celts are obvious. The tools are in fairly fresh condition and some of them still retain sharp edges. They are invariably in finished stage of manufacturing. The majority of them are not patinated. These specimens are complete or nearly to complete and recognizable fragments forming parts of edge, butt etc.

Celts are small in size, rounded and cyclic in form and have bi-facial working edges. The butt-ends are either rounded or flat. The medial cross-sections are mainly confined to two geometric forms, ovaloid and cyclic or sub-rectangular.

Discription

CHARIKOT:- (27°28'-28° Lat.,85°50'-86°32'). The site is situated on the right bank of Sunkosi river and in Dolkha District of Janakpur Zone. CHARIKOT is 134 kms east from Kathmandu. It is in the Central Development Region. So far only seven tools are recovered from Surface Collections. These Neolithic celts mainly fashioned on Basalt stone have been recovered. A few rounded celts having Proto-types in Eastern India, however, were also met with. Till recently all these celts, cyclic and rounded, had been surface collections and as such nothing was known about their archaeological context. So far no Neolithic site has been located in the Himalayan Valley and Tarai region in Nepal.

1. The specimen,an axe,is made of dolorite, and blaek in colour. It is 9.5 cm. in length and 4.7 cm. broad at its broadest point near the slightly curved edge and the thickness is 1.6 cm. It is cyclic in form, ovaloid cross-section, straight working sharp edge, straight flattened thick butt-end.
2. The specimen, an axe, is made of rough quality granite and blakish grey in colour. It is 7.1 cm. in length, width is 3.9. cm. near the edge, and thickness is 1.6 cm. It is cyclic in form, trapezoidal transverse-section convex working-edge on plan, bevelled edge on longitudinal cross-section, butt-end rounded.
3. The neolith of basalt stone and black in colour. It is 7.3 cm. length, 4.8 cm. width at its broadest point above the cutting edge and the thickness is 1.2 cm. It is slightly elongated, one of the side of the cutting-edge is chamferred; the edge-damaged caused by use of the neolith. It is slightly large in size and rounded butt-end.
4. The longest celt which is whitish grey phyllite, an axe, measuring in length 10.5 cm., 5.4 cm. width at the cutting-edge and thickness is 1.8 cm. It is different from others that it has oblique working-edge and rounded butt-end.
5. This specimen made of igneous basalt celt appears to be used for cutting or chopping light wood or soft grass or reeds and plants. It is 6 cm. in length, 4 cm. in width and the thickness is 0.9 cm. It is rectangular in form, trapezoidal transverse cross-section, convex working-edge on plan, bevelled edge on longitudinal cross-section, and straight butt-end.
6. The longest chisel is one of the whitish grey phyllite in very rough-condition. It is 13.1 cm. length, 6.5 cm in width near the cutting edge and thickness reads 2.7 cm. It is rounded in form, roughly evaloid cross-section, convex working-edge and rounded butt-end.

7. The specimen, an axe, made of rough quality of granite comparable to no. 2. It is 5.5 cm. in length, 4.2 cm. in width and thickness is 1.7 cm. It is slightly elongated, sides are bevelled and rounded working-edge.

8. This Neolith is recovered from Jugugaon in Kavrepalanchok District, about half km.away from Panauti,on the right bank of Rosi river down stream west on the surface. It is also a celt. The specimen, an axe, is made of dolorite, and in black colour. It is 6.5 cm. in length, and 4.3 cm. broad at its broadest point near the slightly curved-edge and the thickness is 1.5 cm. It is cyclic in from, slightly elongated, trapezoidal transverse cross-section, convex working-edge on plan, bevelled edge on longitudinal cross-section, butt-end damaged. One of the side of the cutting-edge is chamferred.

9. This specimen, recoverred from Lubhu, Lalitpur District. The site is situated 6 kms. towards south-east direction from Kathmandu, on the right bank of Godawari river. The finding spot is south-west corner of the town from the base ditch of the school. It is spade type tool. The material is phyllite Alibrite Jini ? The length, width and thickness of the neolith reads 11.3 cm., 8.4 cm. and 3 cm. respectively. It is elongated in form, straight cutting edge and rounded butt-end. One of the side of the cutting-edge is chamferred. This neolith may be kept in doubtful stage.

10. (Northern Region)- This specimen, neolith is recovered from the northern region which is unknown. This tool can be kept in chisel group, which is whitish grey phyllite in fresh condition. It is rectangular in form and fairly elongated, about three times longer than the width. Its length, width and thickness reads 9.4 cm., 3.3 cm. and 1.6 cm. respectively. It is ovaloid cross-section, both the lateral sides are straight, straight working edge and flattened thick butt-end.

11. **KOTTANRI** (Nawalparasi District Lat. 27°24' 0"- Long. 83°55' 0"). The site Kottanri is situated on the right bank of Danda Khola which is a tributary nala of Narayani river. It represents the only two specimens from the Narayani river area which find spot is known as straitigraphically. The tool is in fairly fresh condition, The edge-damage caused by use is confined by the appearance of the tool. It is a master piece among all the neolith. The neolith is rounded in form, ovaloid cross-section, straight working-edge and rounded butt-end. The mean length, width and thickness is about 10 cm, 6.7 cm. and 3.3 cm. respectively.

12. From the above site another fragment of a neolithic recovered. The butt-end and working edge are damaged. So the remaining parts of the tool read length, width and thickness is as 12.7 cm., 7.8 cm., and 3.5 cm. On the basis of grey ware and its associated Pottery; surface collection from this side, it may be suggest that there we can get some archaeological evidences about the Neolithic Phase upto historical period.

13. **MORANG.** This neolith tool has been sent by the former judge Mr. Chandra Jung Thapa of Biratnagar to the Department of Archaeology, H. M. G. on 2040/2/29. It was discovered, according to the source provided to us by him, at Jhapa Baijanathpur Village Panchayat. It is a village located at

7.5 km. north-east from Biratnagar, Morang District, Koshi Zone, the Eastern Development Region. A gentleman Mr. Devan Rajvanshi of the same village is credited to have discovered this tool at the time when he was extending the depth of his fish-pond. This tool was grounded 9 ft. deep from the surface. In the month of Ashada this tool was for the first time discovered by him. The specimen, an axe, made of Phyllite and quartzite with mixed texture. It measures 8.2 length, 6.7 cm. width and thickness reads 2.1 cm. It is cyclic in form, ovaloid cross-section, rounded working sharp-edge, straight flattened thick butt-end which is damaged and one side of working edge is chamferred.

Conclusion

The limited studies so far have indicated an extensive area stretching from Dang, Nawalparasi, Morang in the intermadiate valley to the central Himalayan belt Charikot, Jugu-gaon and Lubhu.

The raw material is basically basalt, granite and phyllite. Basalt has been used in all the tool-types while granite and phyllite are limited to celts alone. The source of igneous rock is still not located in Nepal. From the internal evidence it appears that the tools were manufactured probably right at the source of raw material since no evidence of manufacture including heritage of the same was found in the process of exploration. Of course the tools may compare with Assam and North-East India. So the distributional movement into Nepal may have taken place from that direction, on the basis, merely, of typology.

About the technique of the fabrication it may be stated that from the available material it is difficult to reconstruct the various processes of manufacturing involved therein since the tools recovered are mostly in finished form; there is hardly any specimen of fabricating stage. The completely ground body of the tools adds further difficulty in drawing information about the various stages of fabrication.

At the present stage of our knowledge it is, perhaps, not possible to determine conclusively the chronology. The absence as yet of any find in a straitigraphic context leaves us with typology alone as the determinant factor in respect of chronology. Looking at the assemblage recovered from the occupational debris of the neolithic sites of Assam and Daojali Hading situated in the North Cachar is a fossil-site of the cord-impressed ware complex of eastern India, the radio-carbon date is available in second millennium B. C.

Acknowledgement

It is worthless to repeat here again that very few work has been done in the field of neolithic culture in Nepal. For the first time an article was written in this subject in 'ANCIENT NEPAL" Vol-9. October 1969, the Journal of the Department of Archaeology. And in the same journal this is my second article dealing with the same subject once more.

To complete this article, the Curio-Sanction Officer of the Department of Archaeology, Mr. Devendra Nath Tiwari has helped me immensely.

In the same, all the drawing illustrated in this article has been drawn by the modeller cum-artist Mr. Ravi Kiran Manandhar. Like-wise, the necessary photographs given in the article is taken by Mr. Puspa Man Chitrakar, Balaram Chitrakar and microfilmist Mr. Ciniya Ratna Tamra-

kar. I am grateful to Mr. Govind Sharma, an Engineering Geologist,Department of Electrility, H. M. G. for kindly given me the Geological report of the neolithic tools. For this article I have obtained one tool from former judge Mr. Chandra Jung Thapa, Biratnagar and two tools from Mr. Madan Mani Dixit & Mr. Vishnu Prasad Khanal, Chief of the Pokhara Museum. Except these three, all other tools have been collected by myself. During my field work, Dr. A. Ya. Shchetenko, Leningrad, USSR and one of my friend, now a lecturer at the Tribhuvan University, Dr. Vishnu Bahadur Shrestha have immensely helped me.

Last but not least, I can not but render my sincere gratitude to the then Director General of the Department of Archaeology, presently the additional secretary of the Ministry of Education & Culture, Mr. Ramesh Jung Thapa for his continues stimulation and encouragement given to me to write something in this field.

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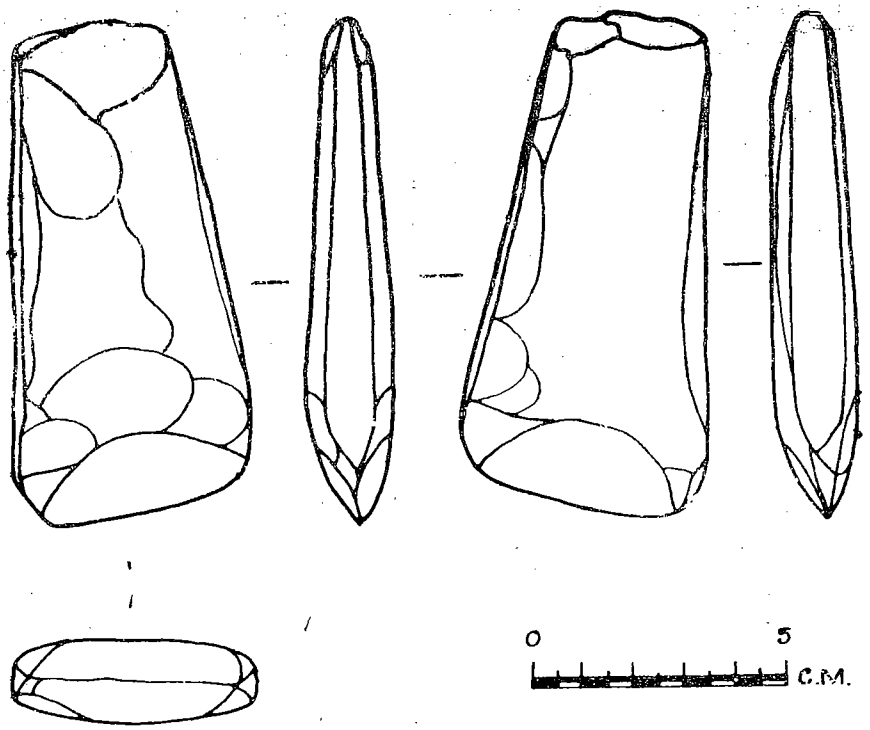
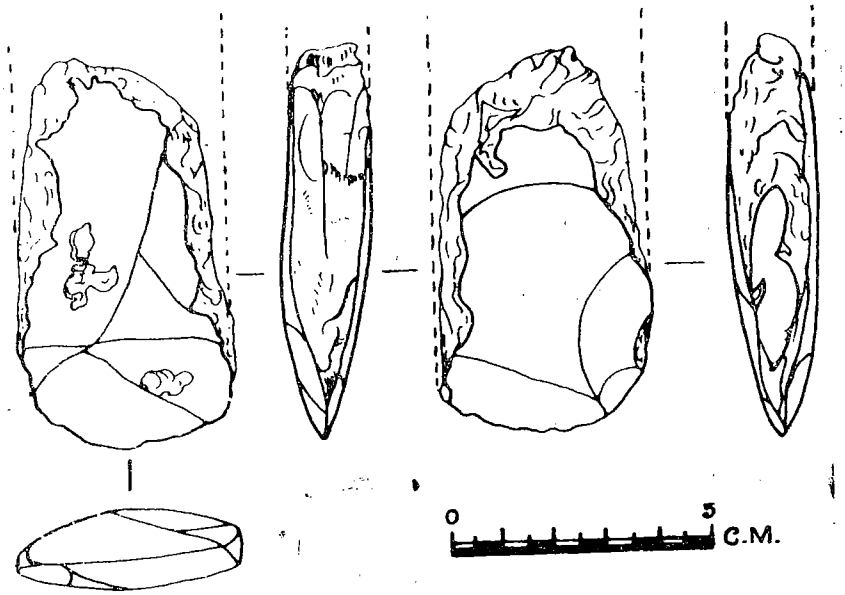
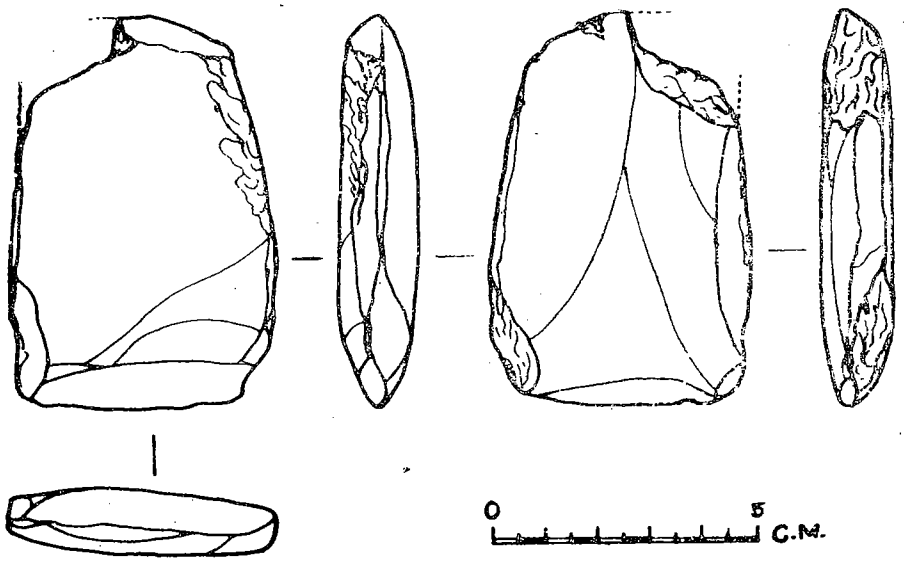


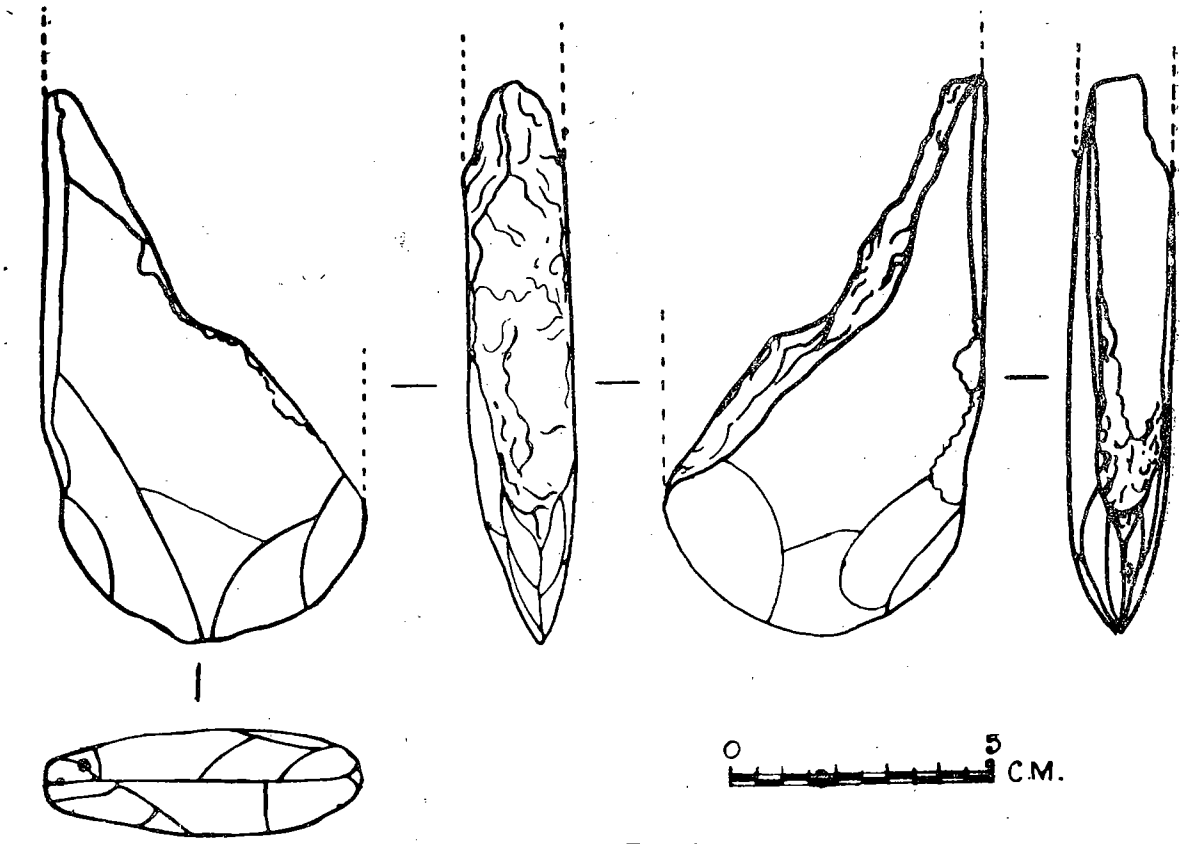
Charikot, an axe – Fig. 1



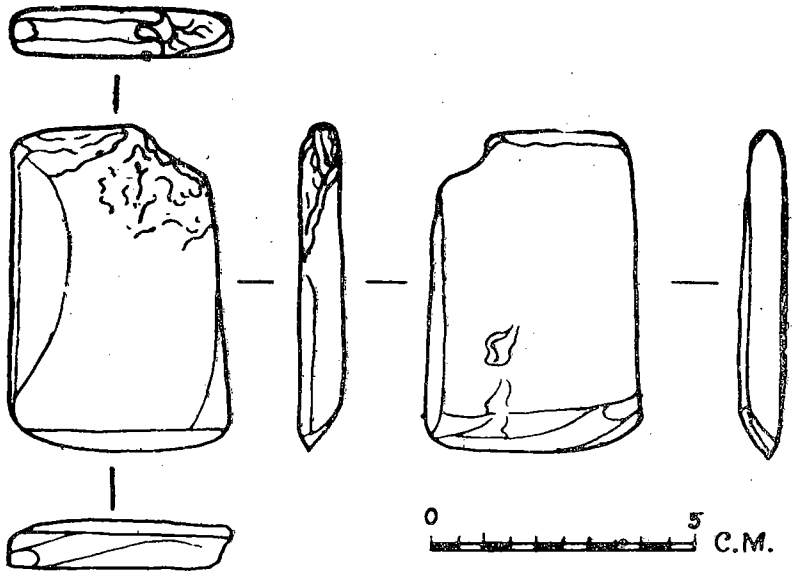
Charikot – Fig. 2



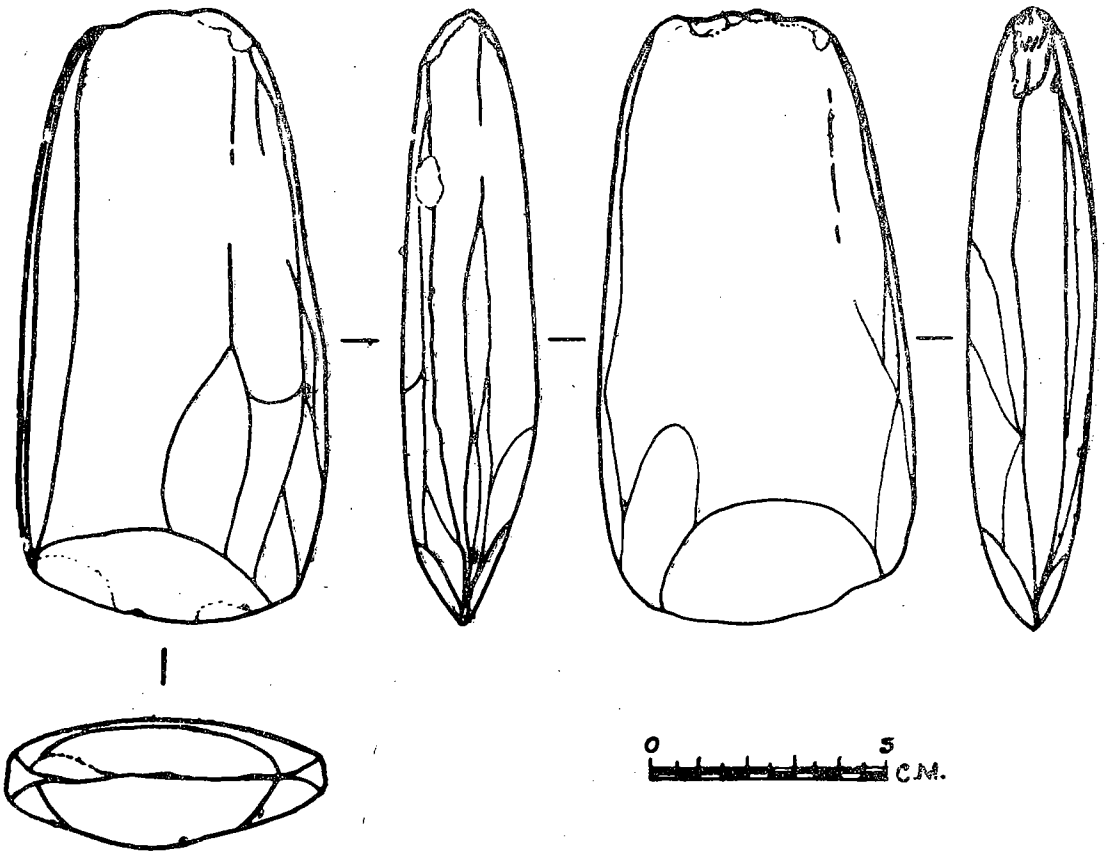
Charikot – Fig. 3



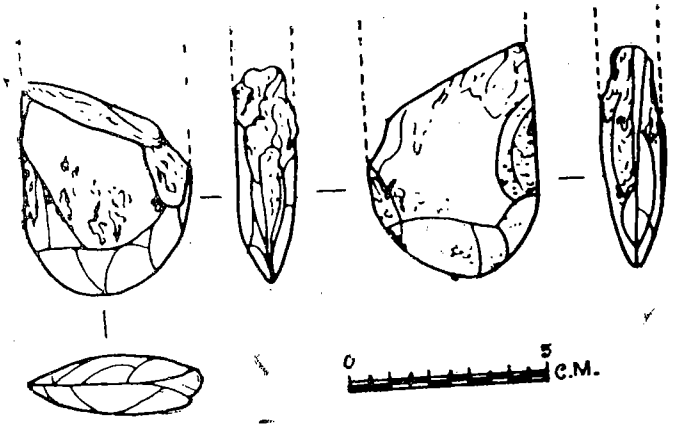
Charikot – Fig. 4



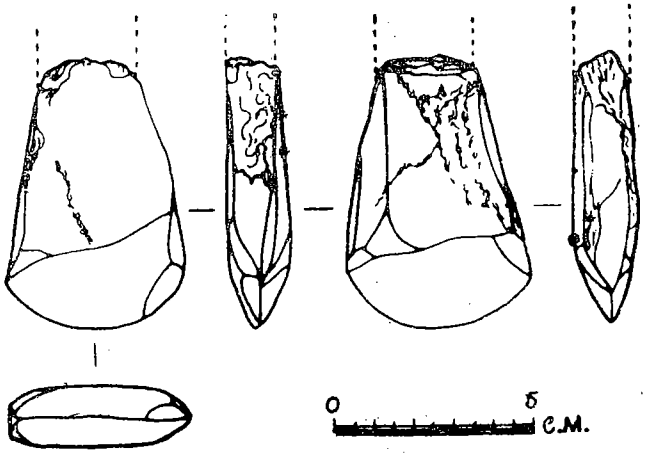
Charikot – Fig. 5



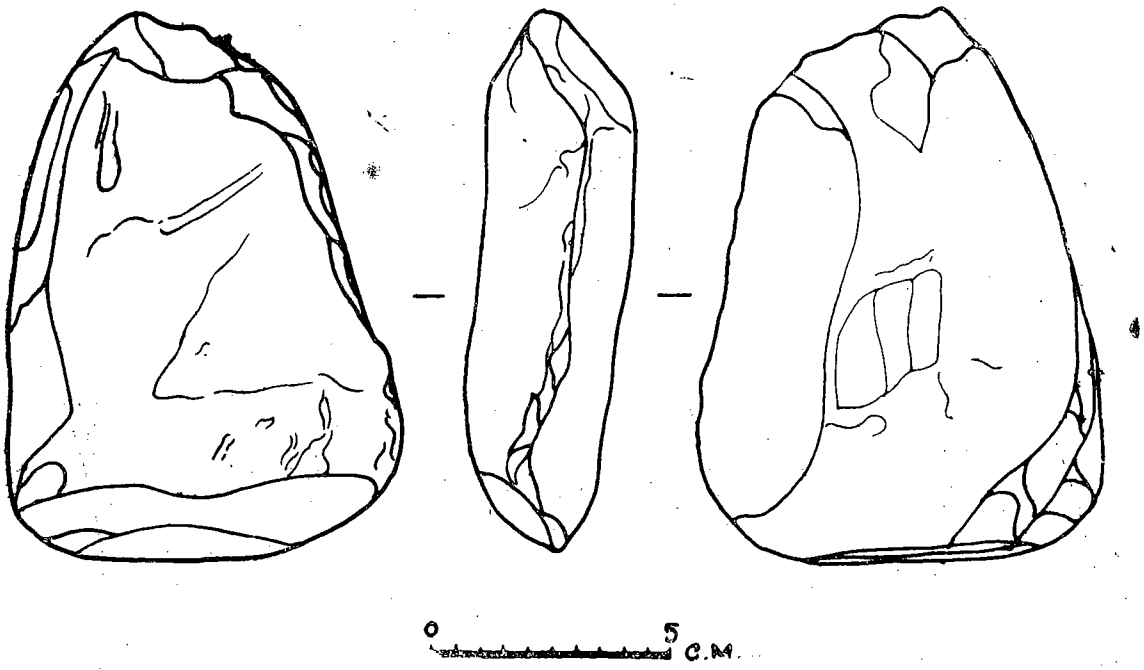
Charikot – Fig. 6



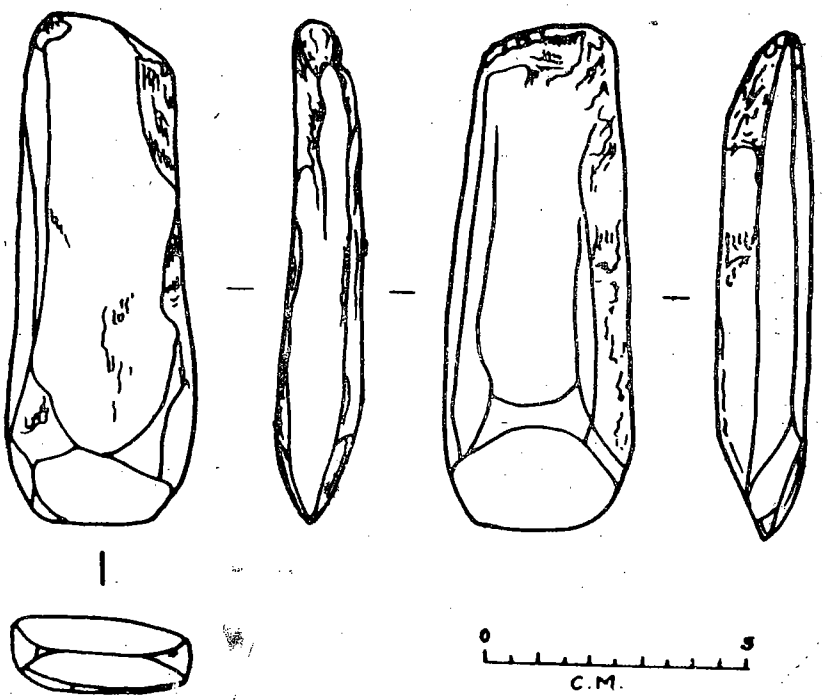
Charikot – Fig. 7



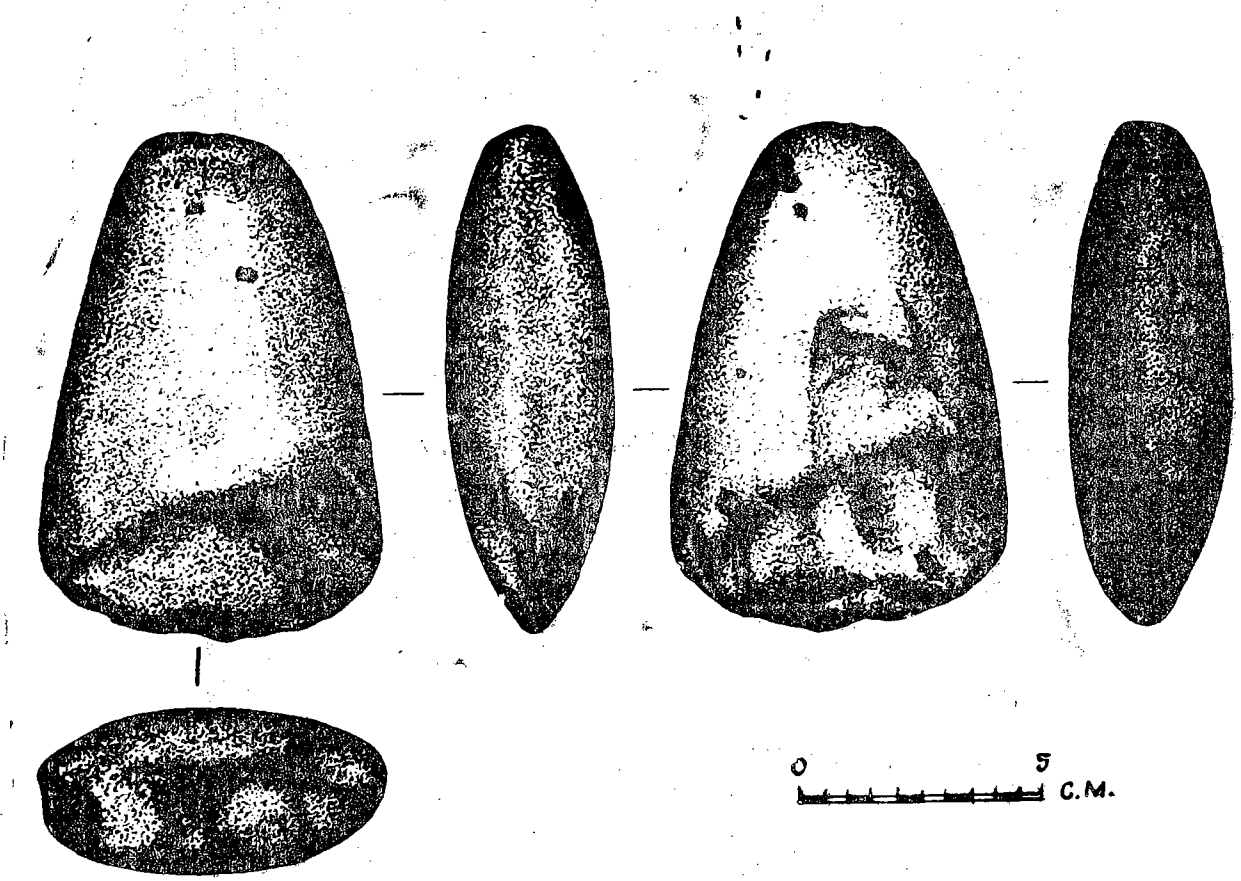
Jugugaon – Fig. 8



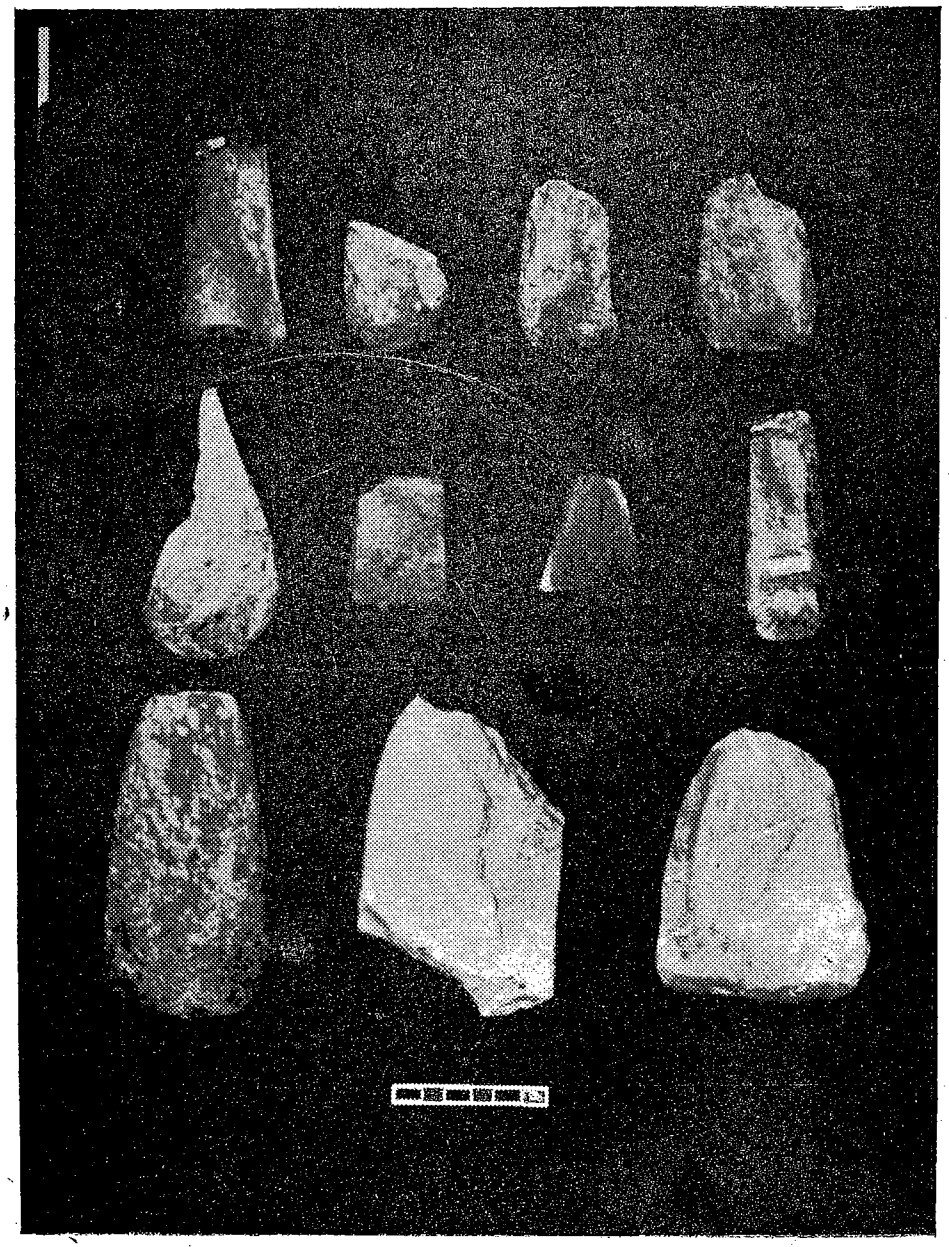
Lhubu (District–Lalitpur) – Fig. 9



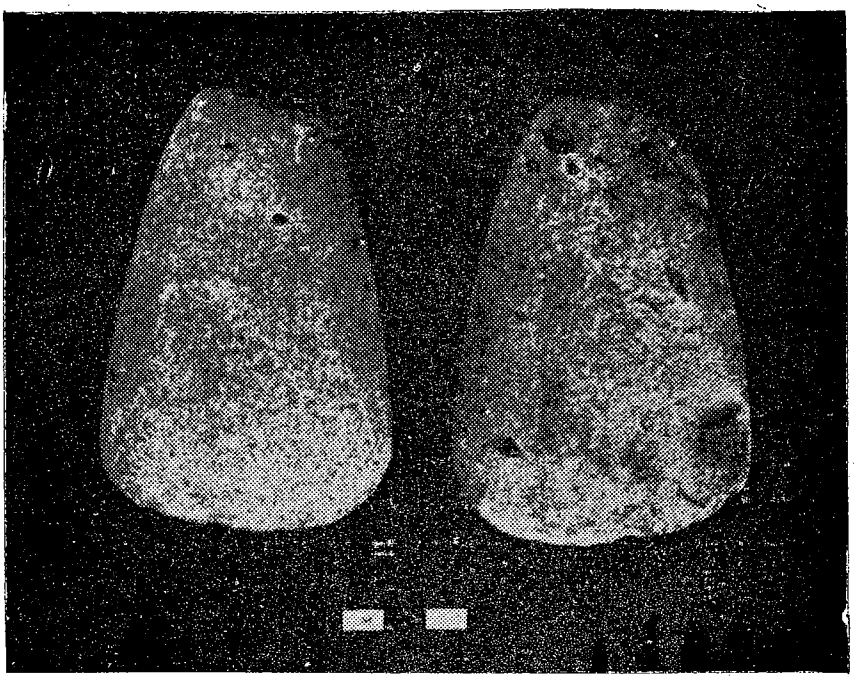
Northern Region – Fig. 10



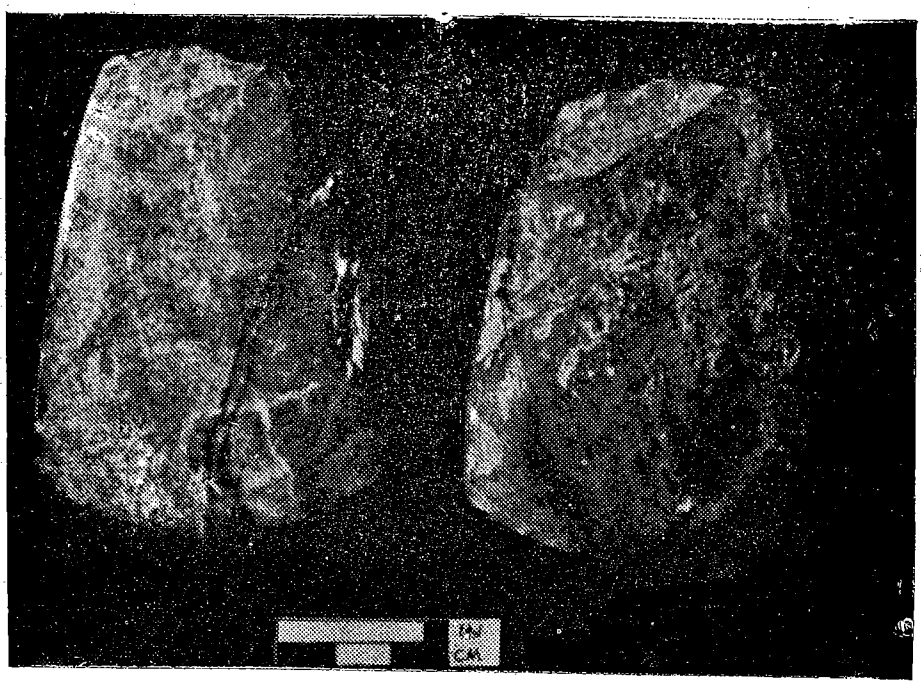
Kottanri (*District – Nawalparasi*) – *Fig. 11*



Neolithic Tools from different places



Neolithic Tool from KOTTANRI, District- Nawalparasi, Lumbini Zone - Fig. 11



Neolithic Tool from Jhapa Baijanathpur, Morang Koshi Zone - Fig. 13

Lamaistic Graphic Works From Nepal

Adam Latusek

Printing: When in 1889, Sir Aurel Stein discovered an assembly of rock Buddhist temples dated from the period between IV–XIV century A. D. (nearby Tunhuang in North–West China), he did not think that among many glorious objects of sacral art he and his followers will also find some other valuable documents of a highly developed culture.

In those caves of thousand Buddhas (partly dated from XI cen.) in 1907 they discovered a huge library containing fifteen thousand Chinese manuscripts, hidden within a walled receptacle in one of the caves. Among them there was the world's oldest example of printed book, dated from 868 A. D. It was woodprint made by very famous printer, Wang Chi. Today this book is preserve in the collection of the British Museum in London.

Some scholars believe that the very first printed book was made in Korea sometime between 704–751 A. D. The technique in this case was based on xylography. Anyhow, it is not so important to argue which one of those books was older, The technique of printing was undoubtedly invented in China and probably much earlier than the both mentioned books.

The idea of printing originated from the technique of impressing words and signs on products of armourers and goldsmiths and basically was just an improvement of that technique. The use of wooden blocks enabled production of large numbers of sacred bands. Paper appeared the best material for that purpose as it easily absorbed the paint, so imprinted songs and letters did not get blurred. Incised on the wooden blocks images and texts used to be printed only on one side of a paper and then stuck together along the edges of the other sides and folded in harmonica fashion. In such a way a larger number of single plates made a wood-printed book called also xylographic book.

First, wood-printing technique was mainly used for applying designs on fabrics, and only around 7th century it became popular technique for adorning books. In the next centuries this technique spread throughout the whole world and reached also the territory of Nepal.

During the process of imprinting the paint was spread onto the woodblock and then the paper was laid on the top and pressure was applied with the hands through a cloth pad. It had to be done with great care to ensure that the surface of the paper did not slip over the block. The quality of a print depended upon the preparation of the ink and upon the fineness of the paper. Sometimes the paper might have been slightly dampened to achieve better result.

The Paper: Today we know about some 600 kinds of paper. The invention of this material also have to be connected with China.

The discovery of it is being linked with Chinese dignitary, Cay Lun (I–II century A. D.)

Who run goldsmith manufacture which produced armours and swords. According to the legend he came to an idea of soaking and boiling phlegm of mulberry tree together with stems of bamboo trees and silk rugs. Then the substance was smashed with hand beaters. The pulp obtained in that way was additionally mixed with water and poured into a vessel with a bamboo sieve. The pulp settled on the sieve creating a layer of even thickness of intermingled fibres. After drying it changed into sheets of paper.

The first Chinese paper was very thick. Especially prized was the paper made of mulberry tree fibres, thin, fine and soft, and bleached. This paper did not get yellowish when older, and was considered the best of all kinds.

During T'ang dynasty period the paper was produced of hemp, rose-wood, grey willow and bamboo. It was coloured with different shades of which the most valuable was considered golden-yellowish colour. Sometimes the paper was rinsed with perfume oil etc.

Chinese invention of paper was greatly enriched in other Asian countries, where quite different kinds of it were introduced. The Chinese called it either "barbarian paper for making notes" (white paper with the pattern of "spawn") or "the paper with slanting veins" (originated in countries of Sout-East Asia). In Japan there was a paper made of bark of pine trees and other kinds with white silk threads melted in it.

Today, in Asia, variety of hand-made papers is just uncountable. We do not know nothing about when the paper and all printing techniques were introduced in Nepal. We may only guess that Kathmandu Valley, localized on the cross-roads of the major trade routes from India to Tibet, was the place of various contacts between those countries, and became the cultural center, where Chinese inventions might have appeared relatively early.

At present, the usual material for producing hand-made papers in Nepal is tree bark or creepers of local origin.

Printing Paint: A suitable paint or rather ink used for printing in Nepal and Tibet was prepared from soot, burned rice or barley grains. Sometimes Chinese block ink was also used (made of burned kerosene, glue and rape-oil). In Nepal soot was usually mixed with some adhesive made of animal glue, resin or pulp prepared from grained seeds. Modern woodblock prints are now more often printed with litho ink diluted slightly with kerosene.

Some historical notes

During many centuries of Nepal all ethnic groups living within the present territories of the country were greatly influenced by neighbouring India. Those influences were particularly evident in religion. Throughout the whole territory of Nepal there are many sancturies of pilgrims, many temples and shrines of great importance for all Buddhists and Hinduists.

According to Hindu mythology even the god Shiva himself resides on the top of one of the Himalayan peaks, the Kaylasa Mountain, Janakpura is the supposed birth-

place of Sita, the wife of Rama, the greatest hera of India. According to preserved tradition, just here in Nepal Watsjajana wrote his oldest handbook on art of love "Kamasutra". Also here, in the village of Lumbini (near the border with India) Prince Siddhartha, a future Buddha, the teacher of a new religion was born. In the year 24 B. C., the king Ashoka came to Lumbini to build up a monument with an inscription glorifying this place where Buddha was born. Biography of Wasubandhu, one of the greatest Buddhist teachers, is also partly linked with Nepal. All of this makes the country a holy place for every Buddhist. Throughout approximately fifteen hundred years the lower regions of Nepalese territories were the area where various religious trends which originated in neighbouring countries coexisted and mutually influenced each other. Such circumstances caused syncretic character of Nepalese believes. It also caused occurence of very confused and eclectic pantheons of both dominating religions.

In the 7th century on the political scene appeared the king of Nepal energetic propogator of Buddhism in his own and neignbouring countries. His daughter, Bhrikuti, married the first of great, 'kings of religion' of Tibet, Srong bean-squam-po, and according to the legend became one of the worshipped members of lamaist patheon on gods, as the goddess Tara. From this time onward until the end of XII century all numerous monasteries of Nepal, concentrated mainly in Patan and Kathmandu, maintained strong links with religious centers of central India.

In the VIII and IX centuries Nepal established strong friendly religious and cultural contacts with Tibet. Later on when the Moslems got to Bihar and Bengal, Indian Buddhist monks found a refuge for themselves in Nepal. They brought a great number of old manuscripts preventing them from being destroyed. Some other manuscripts came in the similar way to Tibet.

LAMAISM : Tibetan Buddhism is commonly called Lamaism. This name was given to this religious system by the Europeans according to the special role which the clergy or lamas played in it.

It is supposed that the creater of Lamaism was the great leader and reformator of religious life in Tibet, Cang-K'a-Pa (1347-1419 A. D.)

In fact the process of melting together Chinese (Chinese influences were also very strong there) and Indian Buddhism took much longer time. The reform of Cng-K'a-Pa only.)formally strengthened those changes which took place. The reformer established a complicated system of church heirarchy, worked out canonical laws for lamaist monasteries, introduced celibacy and allowed the monks to keep a limited private property. Through such practices lamaist monks acquired strong ascendancy ever profane folk. Higher clergy became feudal rulers, and lower lamas just obedient tools in their hands.

An important step that Cang-K'a-Pa made was adding to classical formula of faith a rule, according to which every believer of a newly modified religion should not only worship Buddha, but also regularly contact lama, that is, chose certain lama as his confidant and teacher.

Lamaism does not differ from Buddhism according to major principles of creed, it only possesses more elaborate rituals. The major principle of laimaistic ethics is individual responsibility of man for all deeds done in his

previous incarnations. All of them are closely connected with belief that each step of man depends on cosmic powers. Lamas take the task of calming down the anger of gods and various spirits towards the man.

Collection of Lamaistic Graphic Works

Woodcuts presented in our exhibition are only a part of various graphic works collection from Nepal that consists of more than 100 pieces. It was collected by Mr. Andrej Wawrzyniak during his stay in this country (1977–1981), and donated to the Asia and Pacific Museum in Warsaw. The works are contemporary imprints executed in old technique on hand-made papers.

Nowadays in Nepal woodcuts and other graphic works became a common article of a trade. Relatively low prices and great social demand, especially among foreign tourists, causes that they are produced in large series. Manufactures specializing in that production and shops which sell graphic works offer quite a big choice of themes.

There are not only lamaistic works from different periods. Among other we can see some Hinduistic stories or orthodox Buddhist images and sometimes even reprints of Chinese motives (such as dragons, and some mithological characters). Quite numerous are also Tibetan themes (mainly mandalas and offering prints).

Although we have got in our collection works representative for all above mentioned groups, we decided to show in our exhibition only those of lamaist origin, as we believe that they are the most authentic and more interesting of all.

Canon of proportions: The basis criteria that every designer of lamaistic picture (including woodcutter) had to accept, was a spiritual purity of himself, technical skill, and the way he was going to use certain implements and materials, knowledge of theoretical works that stated necessary principles of intended work and finally the canon of proportions. All India and Tibetan treatises concerned with painting of gods image, precisely state how it should look. The main principle of art according to lamaistic doctrine is to teach people kindness and wisdom, and through this the art should be in service of the nation and popularize certain ideology. The true, fine and sacred were considered only those works of art which respected all rules of harmony of the form, emotion, idea, and the purpose. All those rules were shortly called "measures", meaning "size", "kind", "quantity", "proportion" and also "proportionality", "rule", "pattern" etc. Not all proprieties of beauty or form were thought to be equal- some of them were normative and structural canons, others were just decorative or attributive elements. To the normative group belong the following features: sizes of all parts of the body (length, width and volumn),shape of face and eyes – as the visualization of the emotional state,position of the body and limbs.Another group of characteristic features is created by such details as clothing, hairdress, decorative elements, cult attributes, sort of nimbus that surrounds the image etc. Numerological systems of proportions and geometrical structure of basic variants upon which the images of gods and other cult figures were created, had a great impact on final visual perfection. The artist actually could add only a little from himself. The beauty must have been true, i. e. in accordance with religious view of life, traditional morality and opinions of real order in society and nature. The measure of esthetic canon was precisely connected with onthological, socio-ethical, biological or

epistemological comprehension of the whole Universe, or in other words with the philosophy of life, characteristic for each particular period. To a typical set of lamaistic iconographical features undoubtedly belongs emotional characteristics of figures. This was achieved through stereotyped and canonical positions of hands (mudra), legs and torso (asana), heads, faces and eyes.

Each group of gods has its compositional schema-symmetrical or dissymmetrical. The figure of sitting or standing Buddha is built up according to the rule of a so-called "mirror-symmetry" which creates an illusion of statistics, dignity, stability and harmonious tranquility. Such composition was perfectly suited for embodiment of Buddhist wisdom : withdrawl from life, approachment of nirvana, feeling of endless serenity, liberation of mind from all earthly worries.

Magic Prints : The invisible and sacred framework of lamaistic theology in practice was limited to superstitious believe in powerful charms, which according to the doctrine are able to change human fate. This in turn caused strong demand for all sorts of talismans, protecting and offering prints, pictographical signs, trigrams, hexagrams and diagrams connected with certain tutelary deities.

Today graphical production became more commercial and for that we can even talk of abandoning rules of making prints in lamaistic monasteries.

Traditionally prints were made by the lama or his pupil. Only production of so-called "banners of good luck" or "praying banners" might have been also prepared by profane people. Woodcuts of amulet charms were made due to existing needs. It was popular to add in such cases some hand-written sacred syllables and invocations suitable for certain occasions. Each print was dried and then read softly by the lama as an act of empowerment. Certain types were consecrated by throwing a few grains of barley, coloured rice or a few drops of saffron water upon the print surface, which was quickly folded and bound with colour threads. Sometimes there were other accompanying ceremonies, such as burning butter lamps and incense etc. Such works like all sorts of mandalas, "geometrico-magical calendars","wind-horse banners", "wheel of life" etc. can also be included in the group of "magical prints" although their meaning might have been different due to different circumstances.

Pantheon of gods : The main trait of lamaism that differentiate it from orthodox buddhism is its strong belief in demons. Thus, apart from soft figures of various Buddhas and Boddhisattvas in lamaistic iconography we come across many effigies of so-called "faith defenders"- who are the gods of demoniacal character. There is also very popular cult of all kinds of spirits, such as spirits of mountains, lakes, rivers, passes etc. which are personified in specific way. All lamaistic deities are meant to be major stimulators in approachment of "liberation" and "salviation". According to lamaistic doctrine all divine charactes are divided into eight main groups.

Teachers : 1. To this group belong all lamas themselves, great fathers] of the church, theologists, heads of famous monasteries, and all leaving embodiment of Bhuddhas and Boddhisattvas. It is not merely an accident that lamas were one of the most important persons in the cult and found their place in the pantheon. Actually, lamas were only these canonized by the church, "teachers of higher grade". Among

them there are eighteen closest pupils of Buddha Shakyamuni. Ordinary clergy, according to dogma were not considered lamas, only the people respectfully used to call them by this title.

Tutelary deities : 2. This group consists of divine beings which act as the protectors against all evil forces. The most important among them is Adibuddha–eternal, primary Buddha, the oldest elements of the world, and "the guardian of all mysteries" in the form of Vajradhara who with might of all his widom and concentration emanates five so-called "meditative Bhuddhas" (Dhyanibuddhas), and also Vayrochana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddha. These gods are usually portrayed separately or in groups with their shaktis,

Kindly Buddhas : 3. This group is formed by so-called "kindly Buddhas" which are supposed to be all earlier incarnations of Buddha Shakyamuni and Buddha himself. Their names are as follows: Krakuchchhanda, Kanakamuni, Kashyapa. To this group we can also include Charitable Buddhas, Buddhas of Medicine and Buddhas of Certain Wishes.

Boddhisattvas : 4. In this group are gathered all Boddhisattvas, or all divine beings who deliver direct help to all living creatures. In the early Buddhism by the name "Boddhisattvas" were called all those persons who according to their virtues became potential Buddhas. Sometimes the term was also used replacingly with "arhat" for description of man, who acquired higher level of holiness. There are eight major Boddhisattvas and they use the name of "sons of Buddha". Some of them are the most popular deities in lamaistic pantheon, namely these are : Manjushri, Vajrapani, Avalokiteshvara and Maitreya. Along with a masculine Boddhisattvas there are also their feminine counterparts. Among them the most popular is goddess Tara, as the mystic wife of Avalokiteshvara, "born out of his tears". She has two different forms, may appear as the Green of White Tara, and 21 different iconographical canons

Goddesses : 5. Here we have so-called goddesses or feminine deities of shivaistic origins. Some of those "air–travellers" have human faces, other have heads of lions, tigers, bears and three–eyed demons. They may be used as vehicles of demonic goddess Lhamo. The members of this group have abilities of doterring, all evil spirits, and therefore they are protectoresses of women.

Defenders of faith : 6. This group consists of defenders of the doctrine; also called "defenders of faith". Their major task is to fight all enemies of religion. Heads of these deities are always adorned with tiaras of human skulls. They usually have three eyes, opened muzzles showing protruding fangs etc. Their bodies are covered with animal hide or outskinned human skin. The majority of them have multiplied hands, legs and heads. Sometimes they are accompanied by their shaktis. All of those demoniacal beings used to be gods of different religions, but somehow converted to Buddhism and thus became propagators and defenders of new ideas. Among those gods we have to mention above all Vajrabhajrava–demoniacal form of Manjushri, Hayagriva–emanation of Akshobhya Yama–the god with a bull head, Mahakala–lamaistic modification of Shiva, which is also one of 75 fearsome forms of Boddhisattva Avalokiteshvara. To the same group we can also include goddess Lhamo-protectorers of Lhassa,the god of trea-

ssury-Kubera (Vayshravana), god of war-Djamsaran and even god Brahma himself.

Local deities : 7. Here we have various deities of local character, who are accompanying other members of pantheon. This group consists mainly of local shamaistic deities, and partly some Hindu gods.

Earthly rulers : 8. In the last group there are local spirits of mountains, rivers, springs, towns, quarters of the globe etc.

Mandala : Ritual lamaistic practices generally based on Indian tradition have their own and very interesting artistic expression of ezoteric thought in the form of mandala. The term "mandala" (deriving from sanscrit) means "circle", "nimbus", "disc" etc. It also applies to certain drawings of magical circles filled with some figures and writings. These magical circles were drawn everywhere : on the temple floors, on the altars, walls etc. They have been used for sacrificial purposes, expressing through its complicated symbolic composition metaphysical structure of the universe.†

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The Kushan Coins From Rangapur

Tara Nanda Mishra

The Village and People of Rangapur

Rangapur Village and Panchayat is in Rautahat district of Narayani Anchal. The village is nearly five miles south-west of Chandra-Nigahapur (a small township on the eastern portion of Mahendra-Raj-Marg), and three miles west-south of Chandra-Nigahapur-Gaura-Raj-Marga (still in the process of construction). The village is settled on the west of forest-range and Lamahi-Khola (a rivulet flooded with water only during the rainy-season), flowing north-south, at the distance of a furlong east of the village. The village of Rangapur constituted of nearly five-hundred thatched houses; among them there are also few puccka buildings. It is mainly inhabited by Tharu population along with some landless sudra class of people working as agricultural labours. The only means of livelihood of the village is agriculture. Paddy, pulse (Masoor) and Sugarcane are its chief agricultural products.

The Find-Spot of the Kushan-Hoard

A terracotta hoard of Kushan coins, approximately numbering 400 to 500, had been discovered in the centre of the Lamahi river, nearly a mile north-east of the village of Rangapur. In the Lamahi river near Telinia-Peti, some of the villagers, Mushar by caste, while fishing in the river, discovered the coin hoard, which was so rolled that it looked like a circular stone pebble. When the discover of the hoard knew that it was a terracotta pot without an opening he broke the pot and to his great surprise found copper coins scattered on the ground. The coins had been divided among the villagers, who rushed to the scene, hearing the news of the treasure-trove. Among them thirty-six coins had been collected from the villagers by me, as I went there on an official duty from the department, after receiving the news of the discovery of those coins from the Royal Palace. It is to note that six coins from the same hoard, had already been received by the Department of Archaeology, which were earlier sent from the Royal Palace. Thus Among the coins of that hoard, altogether, forty-two copper Kushan coins came into the possession of the government.

Why the coin-hoard was found in the River?

One may raise the question, how the coin-hoard was found buried in that river-bed, where there was no trace of any ancient city in the neighbourhood.

There are two possible answers to offer against this query.

1) In all the circumstances there must be a Kushan and either earlier or slightly latter period ancient site in that area. And due to the natural cutting or erosion of the ancient mound by flood in the Lamahi River, the hoard had been rolled down, might be many kilometres away from its original site.

2) The second answer to the question can be found in the following way: The historical owner of the treasure might have hidden the hoard in the middle of the river and failed to collect it. Hiding treasures (kept in a bronze pot) in the river or on the edge of the river has been recorded in the Jataka stories.[1] Maha-Padma Nanda, one of the wealthiest emperors of Magadha, had also buried his treasure in the bed of the Ganga river, after causing a great excavation.[2]

Telinia-Peti-Garhi

I tried to explore the ancient site in the area from where the coins had been found, which did not produce any success. I had examined a mound called Telinia-Peti-Garhi, near the find spot of the coin. It was an eight metre high, roughly circular mound. And that was a natural (or geological) formation made by the river, cutting it from two sides. Not a single antiquity or potsherd had been found from the site.

The Water-Spring Called Bhavari

The next place of importance, as indicated by the villagers, was a water-spring in the bed of the Lamahi river, only five hundred metres south of Telinia-Peti-Garhi. According to the villagers there was constant flow of water in the Bhavari area, which never dries-up.

A Brick Temple Site

Two miles south of Rangapur Village, a brick temple had been found in a ruined state. It had been badly dug-up by the villagers to collect brick and stone-slabs from the temple. The temple had been built with kiln-burnt bricks (of L. 12"XB.8"X thick 2.3/4"; 11.1/2"X0"X2.1/2 sizes). The sand-stone blocks had been used in the door and for the pavement of the floor. Some pieces of ornamented door-jams and lintel were still lying scattered over the site. As reported by the villagers, a Siva-Linga from the site had been taken away by a Giri Sanyasi to Gaura Bazar in the year 2023 V. S. (1967 A. D.). Another Ganesh icon had also been removed from the site and placed at the nearby village called Parasawa or Pratapapur. All this proves that it was originally a Saiva Temple with Ganapati and possibly, also Kumar, two sons of Siva, generally found associated with most of the Siva temples. From the size of the bricks and decorated stone pieces the temple can be dated between 10 th-12th cent. A. D.

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1) Ataka katha, 1/227, 323, also Dr. R. K. Mookherjee, Hindu Civilization, Hindi trans. P. 313.

2) Tawney, trans. of Katha saritsagar, I, 21; Turnour, Mahawanso, P. XXXIX; also, The Age of Imperial Unity, P. 34; A Tamil poet also narrates the same story. Aiyangar, Beginning of South Indian History, P. 89.

Who were the Kushanas ?

The Kushanas were a branch of the famous Yueh-chi tribe and held from Tien-Shan range in Chinese Turkestan or from the Kan-su Province of China. To the Chinese, the barbarians living in the North-West during the fourth century B. C., were known as Kusha-yue-chi. The Ta-yue-chi is explained as meaning the 'great Lunar Race'. Moon was the presiding deity of the Kushanas, is proved by the representation of moon on a large number of Kushan Coins. The deity with the names Salene, Moa and Mana-obago appears on Kushan coins with crescent behind their shoulders.

Miaus

One of the Yueh-chi branch of Yueh-chi tribe, called Kuei-Shuang or Kushana under the leadership of Miaus establishing a matrimonial alliance with the last Greek Prince Hermaeus ruled over Kabul.

Kuzul Kadphises

A successor of Miaus named Kuzul-Kadphises, after overthrowing the Parthians from Kabul valley (who had temporarily beseized the valley from the Greeks), extended his domain over Kin-pin, Kabul, and up to the tiers of Persia. He was the first king to enter India, through Punjab. He issued coins independently, as well as depicting the portrait of the last Greek King Hermaeus and with his own name.

Wema Kadphises

The next Kushan King was Wema Kadphises, whose territory extended deep inside India, between the Indus and the Ganges. He issued gold coins imitating the Romans in weight (124 grains) and size. He emoraced the Hindu religion and proclaimed himself "Mahesvara" (follower of Lord Siva).

Kanishka

Then came to power,the greatest Kushan King, Kanishka by name. He extended his territory over Madhyadesa, Uttarapatha and Aparanta divisions of India. The eastern limit of his empire was Bihar, western was Khorasan, in the north it was extended upto Khotan and Konkan was the southern limit. He ruled between 78-102 A. D. Kanishka took Devaputra as his title. The title of Devaputra, meaning as 'Son of Heaven', was originally used by the Chinese emperors. The Pali jataka[3] mentions the terms 'Deva' and 'Devaputra' (Devocha nama devaputra). Kanishka has been described as 'Devaputra king', in the Chinese Tripitakas, such as the Sutralamkara, the Samyukta Ratnapitaka and Dhara-Pitaka-Nidana-Sutra. The title Devaputra has been used by Kanishka and his successors in their different inscriptions.[4] His Sui-vihara (in the Indus Valley) inscription reads-"Maharajasya rajatirajasya Devaputrasya Kanishkasya".[5] Kanishka ruled for twenty-three years. He was the founder of the Saka era in 78 A.D., which was his year of ascending the throne.

3. Jataka, comentary III, P. 261.
4. Sylvain Levi, Indian Antiquary, Vol. XXXII, 1903, P. 382, 'Notes on the Indo-scythians." Also Bhaskar Chattopadhya, The Age of the Kushanas, 1979, Calcutta.
5. The forty-one seals, sealings and Vase inscriptions recently found from Piparahawa (in the Basti distt., U. P.., India), reading "Om Devaputra Vihare Kapilavastu or Mahakapilavastu Bhikshu Sanghasa", literary means that the vihara at Piparahawa was made by Devaputra (most probably Kushan King Kanishka), and was a Sister-organisation of Kapilavastu Bhikshu Sangha. It is to note that Kanishka was a

Vasishka

The successor of Kanishka was Vasishka whose Sanchi Buddhist image inscription dated 106 A. D., gives him also the title of Devaputra.[6] He had a very short rule and no coins of Vasishka has yet been found.

Huvishka

Like Kanishka he had also an extensive empire. Kabul, Kashmir, and Mathura were included in his domain. Mathura was now a great centre of Kushan power. Like Kanishka and Vasishka, Huvishka had also taken the title of "Devaputra".[7]

Kanishka II

He was ruling in some part of north India along with Huvishka. He is recorded in the Ara (in Bihar State) inscription, where he is also having his title 'devaputra'. No coin of this king has been found.

Vasudeva I

The last great Kushan king was Vasudeva I, who ruled from the year 145-146 A. D. Most of his inscriptions have been found around Mathura region. His coins generally bear the portrait of Siva and rarely exhibit an Iranian deity.

Kanishka III & Vasudeva II

Numismatic evidences furnish us with the existence of Kanishka III and Vasudeva II, as successors of Vasudeva I. The Chinese sources supply us the evidence that Vasudeva II in 230 A. D., had sent an ambassador to the Chinese emperor. After these kings, the Kushan power collapsed and gave rise to the republican powers like Yaudheyas and Kunindas (in east Punjab), Nagas (in the Padmavati, Mathura and Central India), during the 3rd century A. D. The Guptas rose to power in the northern India and became a powerful master of the whole of Uttarapatha.

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great patron of Buddhism. He had also built stupa and viharas at Pesawar (his ancient capital city named purushpur in Pakistan), and Mathura (in U. P., India). He had organised the Fourth Buddhist Council held at Kashmir (but according to some scholars it was held at Purushpur, his capital city). He had most probably patronised great Buddhist scholars like Buddhaghosa, Basumitra, and Katya-yani-Putra etc. Charaka, a great physician after jivaka (patronised by Bimlisara of Magadha), had been a jewel of his court. The Banyan groove Vihara, two miles south of Kapilavastu (can be identified with Ananda Baga of Taulihawa, two miles south of Tilaurakot), was established within two years of preaching of Dharma by Buddha (R.K. Mookherjee, Hindu Civilization, Hindi trans,Chapts on Kapilavastu). It was the Kapilavastu Bhikshu Sangha organised during Lord Buddha's life-time.Latter on, many sister organisations of Kapilavastu Bhikshu Sangha might have spread in the neighbouring areas. From the time of Lord Buddha (5th cent. B. C.), the Kapilavastu Bhikshu Sangha at Piparahawa (in Basti distt. U. P., India) surveived till the age of the Kushanas (2nd cent. A. D.) is proved by those reals and sealings.

6. Sanchi Inscription reads as- "Maharajasya rajatirajasya devaputrasya Shahi Vasishkasya."

7. JRAS. 1952, P. 116, A small Mathura inscription reading "Maharaja-rajatiraja-devaputra Huvishkashya Pitamahasya."

Silent Features of Kushan Coins

The Kushan Kings issued coinage on the imitation of the Greeks, Parthians and the Romans. This was but natural, as they had succeeded the Greeks, overthrown Parthians and had trade relations with the Romans. The flow of Roman gold into India and the necessity of trade-balance with Rome and China encouraged the Kushan Kings to issue gold coins in India, on the imitation of Roman Aurei. Most probably, this was the first time in Indian history that gold coins were made.[8] The Kushan kings also issued few varieties of silver coins. The Kushan coins are circular, represent artistically the portraits of kings, gods, goddesses and animals. On the reverse of the coins a number of Greek, Roman, Iranian, Hindu and Buddhist deities are depicted. The deities represented on the coins are Zeus, Heracles, goddess Nike, goddess Ardoxsho, Helios, goddess Nania, god Mao (moon), Athso, Mihira, Mithra (Greek sun-god), Oado (Persian god of wind), Bodo (Buddha), Oesho (Siva), Skanda-Kumara, Uma, Heracles and Ganesh etc. Persian deities like Shariwar, Luhrap, Orlagno, Uranus, Oanindo, Athsho (god of metals), Pharro (holding purse), have also been depicted.

The king is represented on the coins wearing conical head dress (peaked cap), long coat, trouser and high tartar boots. All the Kushan Coins are inscribed. The inscriptions engraved on the coins of Kuzul-kadphises and Wema-kadphises are in the double scripts (Greek and Kharosthi and bilangual (Greek and Prakrit). But Kanishka discarded the use of Kharosthi and engraved only Greek script and language on his coins. His successors followed him. The weight of the Kushan coins are 18.4 grains and 9.8 grains.

The royal titles present over the Kushan coins are – "Basileus" (Saviour), "Satya Dharmasthitasya" (follower of Dharma), "Maharajasa rajarajasa devaputrasa kujula-kara-kapasa" (great king, king of kings, son of Heaven), "Maharajasa raja-diraja mahatasa tratarasa", "Maharaja rajatiraja sarva loga Isvara Mahesvara Tratra" (of Wema-kadphises), the Greek legend reading "Basileus Basileon kanishkou" (of Kanishka, the king of kings), the Persian legend reading– "Shaonana Shao Kaneshki Koshano" (Kaniska, the Kushan, the Sahan-Shaha), etc.

The Description of Coins Found From Rangapur

Six Coins sent from the Royal Palace to the Department of Archaeology

No. 1. Obverse– King offering over Fire Altar on the right side, the left hand kept in akimbo position over the waist, the sword hanging from the waist on the left side, legend (not visible) arranged semi-circular way, impressed on the left side. King wearing head-dress, long coat and high boots.

8. Though the mention of gold coins issued in India, earlier than the Kushan period is found in the literatures, no gold coin has yet been found from any archeological excavations. One or two pieces of gold punch-marked coins has been purchased by the Rahula Sansthan Museum at Gorakhapur, but it is difficult to accept their authenticity. Most probably they are fake P. M. coins copied by some expert gold-smith on the samples of Silver Punch Marked coins.

Reverse– Deity seated over stool, leg hanging below the seat.
This coin belongs to King Vasudeva.

No. 2. Obverse– King riding on an elephant; both the king and elephant facing towards left.

Reverse– A standing male deity. The surface of the reverse has become rough because of heavy corrosion.
This coin belongs to Huvishka

No. 3. Obverse– King standing and offering over fire-altar on the right side, his left hand placed over the waist in akimbo position.

Reverse– Female deity holding noose and seated over a cusioned seat.

No. 4. Obverse– The King standing, wearing long coat, trouser and high boots. He is offering on fire altar with his right hand, left hand raised above and holding a sceptre. The head of the king is not visible on the coin. Two or three letters are visible on the left side edge of the coin.

Reverse– Mahasena(Kumara)with two heads and four hands. In his upper right hand he is holding a lotus flower. Left lower hand is hanging down. The deity is wearing a dhoti in the lower part of the body, there is no dress in the upper portion. Below the lower right hand is a symbol of Huvishka.
This is a coin of Huvishka.

No. 5. Obverse– King on elephant facing and moving towards left.

Reverse– Not clear, because of heavy corrosion, the features are lost.

No. 6. Obverse– Bold standing figure of king, offering over fire from the right hand, left hand in akimbo position placed over the waist. The king is wearing cap, long coat, trouser and high boots.

Reverse– Siva standing before a Brahmi humped and horned bull, bear footed, holding trisula (trident) in the right hand, left hand placed over the bull, his matted hairs hang-down and looking like horns. A string (perhaps a garland) hanging down around his knees.Nandi pada or Tri-Ratna symbol on the right side above the back of the bull. This is a coin of Kuzul-kadphises. Except the legend all the symbols and figures of the coin is very clear.

The Thirty-Six coins brought from Rangapur

Bag No. 1. (a) Obverse– King standing and offering on fire-altar with his right hand. He is holding sceptre with his left hand. He is wearing long coat, trouser, high boots and a cap.

Reverse– A male deity standing and facing on the right si. ed

	(b) Obverse-	King standing and offering over fire-altar. Left hand raised above the shoulder and holding a flag-staff.
	Reverse-	A female deity standing in tribhanga posture. The coin is circular but clipped off from below the line of the figures.
	(c) Obverse-	The king offering over fire-altar with his right hand. Left hand raised above and holding a flag-staff. The king is wearing similar royal dress as above.
	Reverse-	Deity standing, his right hand indicating something on the right side. His left hand placed over his waist in akimbo position.
	(d) Obverse-	Standing figure of king in kushan dress.
	Reverse-	Standing deity. Kushan king's symbol placed on the right side of the deity.
Bag No. 2.	Obverse-	King standing in his Kushan dress. Circular dots mark the edging of the coin.
	Reverse-	Goddess Ordoxo seated cross legged over a seat or flower. There are four pieces of coins of this group.
Bag No. (2) B.	Obverse-	Not clear
	Reverse-	Goddess Nike standing and holding Palm-Branch. This feature appears on the coins of Kuzulkadphises.
Bag 2. (C)	Obverse-	King in akimbo posture standing and facing towards right side.
	Reverse-	Not clear.
Bag. No. 3.	Obverse-	King riding on elephant.
	Reverse-	Male deity possibly Mihira, standing, his right hand indicating something on the right side, left hand in akimbo position. This is a coin of Huvishka. There are fourteen coins of this group.
Bag No. 4.	Obverse-	King offering over fire altar with his right hand, his left hand resting over his waist.
	Reverse-	A standing male deity in Kushan dress. There are three pieces of coins belonging to this class
Bag No. 5.	Obverse-	King offering at fire-altar. He is wearing long coat, trouser, high boots and peaked cap.
	Reverse-	Buddha standing, his head had been rubbed away, his right

		hand is raised above, left hand in akimbo position, but not resting on the waist. The inscription BO▷▷O (Buddha) in Greek, arranged on the left side of Buddha. This is a coin of Kanishka and the full inscription, generally found on the coins are 'CA KA-MANA BO▷▷O! But on this coin the beginning portion of the inscription is lost, due to rubbing.
Bag No. 6.	Obverse-	King seated over a cusioned seat with one of his leg placed in a trangular way (raised above). The faint impression of the inscriptions can be seen on the left side.
	Reverse-	God Athasho(god of Metals) standing, facing right side, holding wreath in right hand and tongs in left hand, which is hanging below. The god has prabhamandal (hallo) behind his head. Short flag-staff is shown standing on the left side. There are two pieces of this series of coins. It belongs to king Huvishka.
Bag No. 7.	Obverse-	King seated cross legged over a seat. His right hand in akimbo position, and left hand raised above. Few Greek letters arranged in semi-circular way, on the left.
	Reverse-	Not clear This is a coin of Huvishka.
Bag No. 7A.	Obverse-	King seated over cusioned seat.
	Reverse-	Standing deity with prabhmandala around the back of his head, right hand stretched towards right, left hand in akimbo position.
Bag. No. 8.	Obverse-	Figures not clear. Letters in Greek arranged on the bottom and left edge of the coin.
	Reverse-	Deity (ordoxo) seated over lotus. On the bottom and left edge the Greek letters are engraved.
Bag No. 9		There are two coins in this bag. They are so-much rubbed, that the features and the inscriptions on the obverse as well as on the reverse have been completely lost.

Kushan coins found from other sites in Nepal

Mr. Walsh reports[9] that he found two coins of Wema-kadphises (85-120 A. D.) and one of Kanishka (120–150 A. D.), which were dug-up at Kathmandu, and were sent to him by Colonel Pears, a British resident in Nepal. He thinks that the Kushan coinage were brought to Nepal either by the pilgrims or by the merchants, and they might have been in circulation in Nepal in the early times.

Mrs. Debala Mitra in 1962 collected Kushan copper coins during her exploration in the Kapilavastu district from different sites like–Pipri, Kadzahawa and Sisania.[10] She had also noticed a Kushan coin with the device king offering ovor fire–altar from Lumbini.[11] The writer also found several Kushan coins from his excavations at Tilaurakot. Among them mention can be made about a coins where Siva was depicted as Pasupati with his matted hairs hanging over his fore-head. The Risso-University team, excavating at Tilaurakot, had found a hoard of Kushan coins having eighteen hundred and four coins. They belonged to Wema-kadphises,Kanishka and Huvishka. The coins of Wema-Kadphises was, king and Siva type. The Kaniskha coins were Vato type, Siva type, Mithra type, Naniya type, Athasho type, Mao type, Buddha type, Helios type and Nana type. The coins of Huvishka found were, only three types-such as the king on elephant, king on couch type, and king on lotus type.

The writer had also been shown, by a native of Kathmandu, some Kushan coins collected along with the Licchhavi coins, found from a vegetable garden.

The influence of Kushan coinage over the Nepalese coins

The Kushan coinage has a lot of influences, over the Nepalese coins. Mr. Cunningham thinks that the Nepalese coins (during the Licchhavi period) are direct descendants of the copper money of the Kushans.[12] Prof. Rapson also supports[13] the theory of Cunningham. The depiction of elephant, bull with trident and axe type (on the Pasupati coins), the depiction of Bhogini on the Mananka coins (copied from Ardoxo or Lakshmi of the Kushan coins), are some of the features borrowed from the Kushans. The Vaisravana or Kubera shown on the Nepalese coins have its influence from the Pharro (Persian god Pharro, holding purse) type of the Kushan coins. Though the Nepalese coins borrowed some features and scripts also from the Yaudheyas and the Guptas, the impact of the Kushan coinage on the Nepalese coins in the depiction of features and weight, are more than any other coins.

Chemical Report of Central Conservation Laboratory

By:- Bhimbar Singh Thapa

The 42 nos. of copper coins which were sent to the laboratory for cleaning and preservation were well studied before the chemical treatment. The coins were buried under the soil in presence of soluble

9. E. Walsh, The Coinage of Nepal, P. 8–9,
10. Mrs. D. Mitra, Excavations at Tilaurakot and Kodan and Exploration in the Nepalese Tarai, 1972 P. 195,
11. Mrs. Mitra, ibid, P. 203.
12. A Cunningham, Coins of Ancient India, 1963, P. 114.
13. E. J. Rapson, Indian coins, P. 32.

salts and plenty of moisture. In presence of oxygen gascous sulphur and chloride compounds, the chemical change had taken placed to red oxide of copper (cuprite), basic copper chloride (cupric chloride) which was green in colour. To remove the Malachite a very dilute organic acid was used (3% solution of citric acid in water) then the acid was completely removed in running water. The coins were dried in warm oven. After few minutes 5% solution of paraloid B-72 in Tolune was applied as a preservative coating.

Suggestion:-

The coins should be placed in warm and dry area, wraping in absorbant cotton or in Antinist paper.

NEPAL

(Continued)

—Sylvain Levi

Becoming a common place, name, the word malla did not undoubtedly awake any precise notion, hardly did it still evoke the art of the pugilist, practised as a noble exercise at the court of the kings. But the first one who employed it had to attach to it a more precise value. The Gupta imperialists, at the height of the power loved to recall their consanguinity with the Licc havis; other clans could boast of drawing their nobility from the Mallas. In any case, it is odd, that Nepal here again should have as a pendant, southern India; the first Mallas of India have precisely for capital that town of Kanci, whence the Nepalese legend makes appear one of its first kings, Dharmadatta.

Three manuscripts copied during the reign of Arimalla deva (rajadhiraja paramecvara) give the dates of 322 (1201), Sunday the 27th May, 326 and 336.[1] As if to testify the fickleness of the Malla administration at its outset, a manuscript (British Museum, or 2208: Cat, 512) of 342 is dated during the reign of one Ranacura, completely unknown to all the lists and which however receives the highest imperialist titles: parama bhattaraka maharajadhiraja paramecvara. But the power returns immediately afterwards to Abhaya Malla. The reign of Abhaya Malla (19 years, V.; 48 years, 2 months, K.; 42 years, 6 months, Bd.) is marked by all kinds of calamities; great famine, earthquakes very frequent. Already under Arimalla, the famine had devastated Nepal (K. Bd.).

The dates of the manuscripts copied during his reign are graduated over a duration of about thirty years; 344, 351 (1231),[2] 358 (1231), 367 (1247), 373.[3]

The modern chronicles (V. W. Bh) relate that Abhaya Malla had two sons Jayadeva Malla and Ananda Malla. Ananda Malla, younger brother, allowed his elder brother to reign over Kathmandu and Patan and founded for his own account, Bhatgaon and seven other towns Banepur, Panavati, Nala, Dhaukhel, Khadpu, Chaukot and Sanga. All these towns are situated to the East of Bhatgaon, outside the valley. It was also he who established Nepal's era; in short, it was during his reign that Nanya deva would have

invaded and conquered Nepal. It is difficult to understand the reason which led the legend to have connected events which took place, one of them four hundred years and another two hundred years before him. His very name has been falsified, he calls himself in reality Ananda Malla; we do not know lastly if Jayadeva was his brother. Jayadeva had a short reign (2 years and 8 months, Bd., 2 years 7 months, K.). A manuscript of his reign is dated 377 (1257). The country suffered in that epoch with earthquakes which continued during four months beginning from the 7th June 1255. Jayabhima deva is only recorded on Bd.'s list, with a reign of 13 years and 3 months; a manuscript of his reign is dated 380 (Wednesday 2nd April 1260) Jayacaha (or siha) deva, a son of Jagadaneka Malla, reigns 2 years and 7 months (Bd.). Then comes Ananta Malla, son of Rajadeva, born in 366 (Bd) his reign lasted about thirty years (33 years 10 months, K.; 32 years 10 months or 35 years 11 months, Bd.)

The dates of the manuscripts copied during his reign are: 399, 400, 405, 406,[4] 422.[5] Bendall records a donation to Pashupati in 417 (Wednesday the 26th June 1297), and perhaps another in 427. K. mentions that "during the reign of this prince, in the Nevar year 408 or Samvat 1344 (1287–1288 J. C.) a great number of Khassias (western tribes) immigrated into Nepal and settled thither; and three years later in Nevar 411, a considerable number of families from Tirhoot also settled thither'. Bd. sharply explains the nature of this so-called immigration 'King Khasiya Jayatri invaded the country in 408, in the month of Pausa. The Khasiyas were massacred; those who survived retired (or withdrew) from the country which became normal again. In the same year, the 13 Phalguna, clear fortnight (the second month after Pausa) Jayatri returned with apparently amicable dispositions, set fire to the village he visited the caitya of Syemgu (Shyambu ? Svayambhu) saw the image of Lokecvara (Matsyendra Natha) at Bugama and Pashupati. He returned sane and sound to his kingdom–Samvat 411. Then (the king) of Tirhoot entered into Nepal in samvat 409, in the month of Magha. The modern Vamcavalis relate more or less the same story, and at about the same epoch but in changing the name of the personages. "During the reign of Hari deva, a Magar in the service of the king was expelled from his employment as a result of the machinations of the ministers. The Magar returned to his country and began to boast about Nepal as a land of gold roofs and gold water-pipes. King Mukunda sena, who was brave and powerful, excited by this account, came from the West to Nepal with a number of mounted troops and subdued Hari deva. Of the Nepalese soldiers, some were killed and others fled. The three capitals were completely upset. Through fear of the troops, the people buried their radish, cut the rice, piled and covered it with earth. The victors destroyed and disfigured the images of the gods and sent the Bhairava, placed in from of Matsyendra Natha, to their country, at Palpa and Butwal- The day when Mukunda sena arrived at Patan the Priests were busy celebrating the Snanayatra of Matshyendra Natha. At the sight of the enemies, they fled and left the god in his box. At that moment the five Nagas placed in the gilded canopy above Matsyendra Natha, spread five jets of water on the head of the god. Mukunda sena, seized with respect, threw round the image, the gold chain which adorned the neck of his horse. Matsyendra took it himself,

placed it round the neck. It has ever since remained there.

With this king, the castes Khas and Magar came to Nepal. These people who had without piety committed great sins, and the face of the south (aghora murti) of Pashupati showed its fearful teeth and it sent a divinity named Mahamari (plague) who swept the country of Mukunda sena's soldiers in a fortnight. The king escaped alone towards the east, in the garb of a Sannyasi; thence he proceeded to his country but in reaching Devi-ghat (near Nayakot) he died. It is from that time that the Khas and the Magars came into the country and is ever since then that the people prepare the sinki (fermented radish) and the hakuwa rice". (W.)

King Hari deva is, in the systems of W. and Bh., the last descendant of Nanya deva. He does not figure in any of the other genealogies of the Karnataka dynasty. V. who relates also the invasion of Mukunda sena, places him under the reign of Rama simha deva (of whom Harideva would be the son according to W. and Bh.). The name of Mukunda sena does not provide with a better mark. The chronicle of Palpa, gathered by Hamilton (Hamilton, p. 170), does not date so far back, and in the historical days, several of the kings of Palpa bear this name. But whatever be the authenticity or the solidity of the chronological 'set-up', the details of the account retain all their value; we have before unlike a stylistic image of these invasions which desolate then Nepal, with their suddenness, wildness and the dazed terror of the refined Nevars in the presence of the coarse barbarians projected by the western mountains and the superstitous fright of the conquerors before the consecrated divinities, the disorders, the pillages and the eventual crushing of the enffeebled invaders. Even the date is in conformity to the known facts. The snanayatra is celebrated on the 1st caitra (March-April) badi (Vaicakha badi in the actual computation which is purnimanta); it is on that day that Mukunda sena enters Patan. Jayatri in 408, attempts his first invasion in pausa (November-December) and renews it in phalguna (February-March) in 448, Aditya Malla invades Nepal in phalguna.

The raids of the Khas and the Magars forebade still distant calamities; it is only four and a half centuries that Prithivi Narayan was to lead by the same road his Gurkhas on the conquest of Nepal. The invasion of the King of Tirhoot in 411 bespoke of an imminent peril. Ananta Malla, however did not see it realize itself. The troubled times that followed his reign are almost impenetrable to history; alone the documents of Bd. and the signature of manuscripts give some light. In 438 (Friday 13th March 1318) the day when a scribe of Patan completes his task as a copyist in the monastery of Manigala, the king is Jayananda deva. He has for successor Jaya Rudra Malla, who has for 'associate on the throne' (Samraja) Jayari Malla. After the death of Jaya Rudra Malla, his four spouses ascend the widow's pyre, in 446, asadha, day of full Moon. Nepal had just been subdued to a new master, Harisimha deva.

The descendants of Nanya deva continued since the close of the century, to reign over Tirhoot. In control of the routes allowing access into Nepal, they claimed

to maintain a sovereignty at least nominal, over the country. Their history is unknown but their names have been preserved. The dynasty of the Mallas after the restoration of Jayasthiti (towards 1380), recognized them as its authentic ancestors, with exception of the indigenous kings. I have already mentioned in connection with Nanya deva, two documents of the XVIIth century, personal works of the two Malla kings which contain a cotinuous genealogy of the dynasty beginning from Nanya deva. The modern Vamcavalis, heirs to the same tendencies, have represented in the same manner the transmiisson of the legitimate power. To adapt this conception to the facts, it was necessary for them to upset the real chronology; this is a scruple which does not hinder a Hindu. The indigenous princes, contemporaries of the Karnatakas of Tirhoot, have been carried backwards in the indefinitely elastic past. Ananta Malla the last of the princes who had left a lasting recollection before invasion of Karnataka during the reign of Nanya deva. A fraudulent combination of the real figures has permitted to carry back Ananta (Ananda) Malla and Nanya deva, to the origin of the Nepalese era, towards 880. A tradition that I will soon have to examine fixed the invasion of Harisimha deva in the year 1245 caka or 444 Nevar-(1324 J. C.). Nanya deva in this new system, had invaded Nepal in 811 caka.Between Nanya deva and Harisimha deva, there spreads in consequence an interval of 434 years. In this interval, the modern chronicles dispose the five successors of Nanya deva. During the last of them (Harideva or Ramasimha deva), the invasion of the Khas, led by Mukunda sena over-throws the legitimate dynasty. Nepal struggles in anarchy during seven or eight years. The feudalism cut up to infinity, dominates the country. At Patan each tol (group of houses) had its king. Kathmandu was divided among twelve kings. Bhatgaon had a Thakuri prince. This regime lasts 225 years.

Dynasty of Nanya Deva

H. Hamilton.-P, Inscription of Pratapa Malla (Bh. 18).- M. Mudita Kuvalayacva.

1. Nanya deva

W. B. V. 50 years 1. Nanya deva P.M.
Nan Deo K.
Nanyop Dev H. 36 years

2. Ganga Dev

W. B. V. 41 years 2. Ganga deva P.M.
Kanuck Deo K.
Gangga devs H. 14 years

3. Nara simha
deva W.B.V. 31 years 3. Nrsimha P.
Nersingh Deo K. Narasimha deva M.
Narasingha
dev H. 52 years (missing in M. ?)

4. Cakti simha
deva V. 39 years 4. Rama simha P.M.
Cakti dev
W. Bh. 39 years

5. Rama simha
deva W.B.V. 58 years 5. Cakti simha P.
(4) Ram Singh Deo K. 5. Bhava simha deva
(4) Ramsingha M.
dev H. 92 years

6. Hari deva
W. Bh. 6. Bhupala simha P.

(5) Bhad Singh Deo K.
(5) Sakrasingha dev H 12 years
(6) Kurm Sing Deo K.

6. Karma simha deva M.

The names of the successors of Nanya deva are fairly well established; their order is less certain; in short the year of reigns which are attributed to each one of them vary at random with the documents. Their irreducible divergence does not fail to surprise. The surprise becomes of a different nature if one adds them. The numbers of V. give a total of 219 years; those of H., 226 years. The apparent difference is reduced to zero, because V. alone adds 7 years of anarchy which complete the total: 219-7 V-226 H. And this very total gives too symmetrical a counterpart to the feudal period of 225 years. We grapple here on the fact once again, the procedure of the analysts. The Karnatakas of Tirhoot had reigned for 226 years; at the same time as then the indigenous princes had reigned over Nepal. The two parallel series were divided in two and placed end to end. Motives of positive order have induced us higher up to choose among the diverging dates, the date of 1097 J. C. for the invasion of Nanya deva. Our choice finds here a new justification. From 1097, invasion of Nanya deva to 1324 invasion of Harisimha deva the interval is of 227 years.

All the genealogies are agreed upon to connect by a continuous filiation Harisimha deva to Nanya deva. Pratapa Malla (Bhagv. 18) calls him "the crown of the Karnata"; Candecvara who was the minister of Harisimha deva designates his master as "the offspring of the Karnata dynasty" in his two great works, the Krty-ratnakara and the Krtya-cintamani. Kirkpatrick records a tradition which also connected to this prince an ancestor named "Bamdeb (Vama deva) of the Suryavamci princes of Ayodhya". Does it concern Vama deva, king of Nepal towards 1080, whom W. designates as "a descendant of a collateral of the Solar Race (Surya Vamca) of the ancient king Amcuvarman. One would believe in this case that Harisimha sought to pass as the legitimate heirs of the indigenous dynasties. Very well informed on the ancestors of Harisimha, the genealogists are even less so on his very father, Hamilton makes him the son of Cakrasimha; Kirkpatrick and Jagaj Jyotir Malla (prologue of Mudita Kuvalaycva), of Karmasimha; Pratapa Malla, of Bhupala simha; Micaru micra (who lived in the days of a grand-son of Harisimha), of Bhaveca (identical perhaps to Bhava simha of M).

Harisimha reigned over Tirhoot; his capital was Simraun. The great Brahmanic empires around had disappeared, submerged by the musulmane tidal wave Prithi raja, the hero of the Rajputs and the last rampart of Hindustan, had died in 1192; a year later, Deihi, Kalanjar, Benares, the holy town, fell into the sultan's sway; before 1200 Bengal was reduced as a province of Islam. Being out of the way of the great roads, Tirhoot had saved her independence leaning against the heretical mountain, she kept in a last shelter the old traditions of the

orthodox talents. The minister of Harisimha, Candecvara, presided over the drawing up of two Digests of Hindu law: he extended his devotion so far as to offer his weight of gold to the gods, in the solemn rite, on the banks of the sacred Bagmati, in caka 1236 (1314 J. C.). But in 1321, a military insurrection overthrows the Khiljis from the throne of Deihi; the new sultan, Gheyas u din Tughlak travels all over his vast domains to have the people to recognize the new dynasty. An accident of the route brings him back from Bengal by Tirhoot.[7] Incapable of resisting, rather than to be subdued to a musulman master. Harisimha fled to Nepal. Tradition has recorded the clear memory of the evcnt.[8] "In caka 1245, the ninth tithi in the month of Pausa, clear fortnight, a Saturday, Harisimha deva deserting his capital penetrated in the mountain." 1245 caka if it concerns the lapsed year, answers to 1323-24 (and Kirkpatrick says in fact: "or towards the month of December 1323") if it concerns the current year, it answers to 1322-23 J. C. But these two dates are one and the other impossible; the 9 pausa clear would fall in the first case on a Wednesday (7 December 1323) in the second on a Friday (17 December 1322). Another impossibility of fact: Gheyas u din visits Bengal, to the express testimony of the musulman historians in 724-725 hegira (Mahamedan era) or 1324-25 J. C.; he dies by accident at the moment of his triumphant entry into Delhi in February 1325. His passage through Tirhoot is then placed with certainty in the winter of 1324-25. Must it then be necessary to substitute on the traditional stanza on Harisimha, the year 1246 caka lapsed to the year 1245. The verification lead to better result; the 9 pausa cudi falls on a Tuesday (25th December 1324) one must go as far back as 1247 caka lapsed to obtain the necessary concordance; the 9 pausa cudi falls on a Saturday (14th December 1325). In this case a two years interval separates the date expressed in caka era from the real date. The name difference is observed in another date recorded by the chronicles a century later during the reign of Cyama simha deva. The order of things seem then to be established thus: Towards the close of the winter of 1324, Gheyas u din crosses the Tirhoot; Harisimha escapes; the sultan entrusts administration of the small State to Ahmed khan Harisimha benefits by the warm season to gather a band of partisand and Winter on, once again, he invades Nepal. Had he already exercised thither a real power? Had he already claimed rights over the country, as heir of Nanya deva ? Candecvara, his minister, prides in having "vanquished all the kings of Nepal" but we do not know if the work is anterior to the year 1325.[9] Nepal became subdued without resisting subjugated less by the weapons of Harisimha deva than by her divine patroness, the goddess Tulaja come with all sorts of adventures from Paradise to Lanka, from Lanka to Ayodhya, from Ayodhya to Simraun. "Such was her influence that the nobles and the people of Bhatgaon peacefully handed the palace to Harisimha" (W). And his expedition records, however the death of the local king, Jayarudra Malla and the suicide of his widows in June 1326. "The goddess Dvimaju gave as a present to Harisimha all the riches she has accumulated since the days of Nanya deva; in return to reward her, the king instituted in her honour an ann-

ual ceremony, the Devali puja" (W).

The conquest of Harisimha did not succeed in assuring Nepal with the stable and peaceful administration. As early as the winter of 448 (1328 J. C.), a king of the Khasiyas, Adit (Y)a Malla, penetrated into Nepal as an invader (Bd). Already perhaps Harisimha had returned to Tirhoot, where the local dynasties issued from him continued to reign for a long time over prosperous principalities and protected with success the literature and the law.[10]

The direct descendants of Harisimha are enumerated in the modern chronicles as the legitimate sovereign of Nepal; they form in them together with Harisimha himself, the Suryavamci dynasty of Bhatgaon:

1. Harisimha deva 28 years W.V.
2. Matisimha deva 15 years W.V. Bh.
3. Caktisimha deva 22 years W,27years. V,33 years Bh.
4. Cyamasimha deva 15 years W. V. Bh.

The official genealogies of the Malla epigraphy ignore this lineagel they pass directly from Harisimha to Yaksa Malla, who reigns a century after him. Kirkpatrick, the lists of Bendall do no more keep an account. In short, among the manuscripts during that period there is not a single one which in the scribe's signature mentions one of these kings. And yet, the modern chronicles are not content with recording their names; they claim to associate with them the memory of events. Of Caktisimha (3) they say that "he then settled in Palamchok (outside and to the East of the valley, beyond Banepa); thence he despatched presents to China; the Emperor felt so pleased that in return he addressed him a seal which bore engraved the name of Caktisimha, followed by the tittle of Rama. An officlal letter accompanied the despatch, in the Chinese year (cinabda) 535." During the reign of Cyamasimha, a dreadful earthquake desolated Nepal. The temple of Matsyendra Natha and other edifices crashed down; an enormous number of inhabitants perished. The disaster occured on Monday the 12th adhika-bhadrapada cudi, naksatra Uttara, in N.S. 528."[11] Cyamasimha had no male issue, but only a daughter whom he gave in marriage to a descendant of Malla kings and he left the throne to his son-in-law.

No sooner does China enter in scene than the control is easy. The Annals of the Ming, in an extract which I have already reported upon (I, 168) mention in fact the resumption of relations between the Empire of the Centre (Central Empire) and the Himalayan kingdom in the course of the XIVth century. China had taken the first steps; the emperor Hong-won had sent in 1384 a bonze into Nepal to hand-over to the king a seal which conferred on him the official investitute. In return the king of Nepal despatches an ambassador who conveys to the Cuort "little pagodas of gold the sacred books of the Buddha, renowned horses and the productions of the country". The ambassador reaches the capital in 1387. The king of Nepal was called 'Ma-ta-na lo-mo". In 1390 a new embassy from Nepal and another again before

1399. The successor of Hong-wou, Young-lo imitates his example and undertakes spontaneously the resumption of relations. In 1409, an embassy from Nepal comes with the tribute. In 1413, the Emperor sends presents "to the new king of Nepal", Cha-ko-sin-ti, who reciprocates in 1414. The Emperor confers on him the title of 'king of Nepal' and orders that a diploma be handed over to him containing this investiture, also a seal in gold and another of silver. There is a new exchange of gifts in 1418. In 1427, the Emperor Hieun-te attempts to renew, the tradition; but his offers remain fruitless. No ambassador approached the court again.

King Ma-ta-na lo-mo who reigns over Nepal in 1387 can only be the Matisimha of the modern Vamcavalis, Ma-ta-na implies, it is true an original Madana rather than Mati, in Sanscrit, Madana Simha is if one can say so more likely also than Matisimha; the style Mati seems to have entered the lists by the analogy and neighbourhood os Cakti. The same alternation Madana Simha deva and Cakti Simha deva is found again in another branch of the same family towards the middle of the XVth century.[12] The syllables lo-mo coupled with the name of Ma-ta-na transcribe the title which the Vamcavalis (W.Bh.) give through Rama on their notice on Caktisimha. In both the cases it is Lama that one must re-establish opposite. I have mentioned in my study on Chinese and Tibetan documents, the political reasons which induced the dynasty of the Ming to lavish this title. The emperors of China were attempting at that time to place the universal Buddhism at the disposal of their interests; they believed on the faith of informations gathered that the sovereigns of Nepal were all bonzes (seng); they hoped to flatter their vanity in qualifying them as 'Lama'. The politeness was not in vain; the Hindus believed they heard Rama and honoured themselves with a name which recalls so many heroic and pious memories.

The first embassy of Ma-ta-na lo-mo arrives in 1387, sixty-two years after the invasion of Harisimha in Nepal. In 1414, Cha-ko-sin-ti is "the new king"; eighty nine years had lapsed since that invasion. Now then the Vamcavalis (W. V. Bh.) give to Harisimha a reigns of 15 years (1325 J.C.+28=1353), thus between 1353 and 1368; Caktisimha then ascends the throne; he governs till 1390 (W), 1390 (V), or 1401 (Bh). The disagreement is manifest; but a serious criticism would not hesitate between the Vamcavalis and the Chinese Annals.

The Vamcavalis themselves betray the artificial of their chronology; they interpret like a so-called "Chinese year" the date of 535, investiture of Caktisimha by the Chinese emperor. The Chinese calendar would be at great loss to explain this date at that period; the calendar of Nepal alone has a knowledge of the case 535+880 J. C.=1415 J. C. The date thus obtained agrees completely with the Annals of Ming. It is in 1414 that Caktisimha announces his accession by a tribute; the Chinese embassy that proceeds to convey to him his royal diploma can not reach Nepal before the following year, 1415 J. C. Once more we perceive on the events the simple procedures of the Vamcavalis; the date of 535 N. S. dates too far back with their system, the reign of Caktisimha; his accession would fall after the earthquake of 528 N. S., which they place during the reign of his successor Cyama simha. The awkward date is related to a special era and everything is immediately arranged.

One fact exists, positive and certain.

Between 1387 and 1418, the Chinese do not know other kings in Nepal than those descendants of Harisimha. The epoch during which Jaya Sthiti Malla reigns is yet partly at least one of the most glorious among the indigenous princes. It can not be said that the Chinese have allowed themselves to be beguilded by the lying pretensions of the envoys of Simha. Chinese officials have visited in person Nepal and it is on their initiative that relations have been opened and maintained. However strange the combination may appear it must be admitted that the Simhas exercised over Nepal an effective authority, compared with the indigenous princes. Perhaps they reside, at Bhatgaon as is indicated by the Vamcavalis, and left to their vassals the two other capitals. In any case, these modern Vamcavalis, that are willingly excluded today as a trifling quantity, show here the serious and original value of the materials from which they were made.

After the passage of Harisimha the internal history of Nepal is a series of abscure dissensions and revalries. Jayarudra Malla died at the moment of the invasion had left a daughter Sati Nayaka devi, who was made over to the charge to her grandmother Padumalla devi. She was crowned queen and married to Haricandra deva, king of Benares (K.) or simply connected to the king of Benares (Bd.). In both cases the union was honourable. It united the Mallas and the Rajputs of India and particularly the holy sacred town above all in the eyes of the Hindu. Haricandra died poisoned after a few years of marriage. His widow led a rough life, like the fiancee of the king of Garbe. She at first fell in the sway of her husband's brother Gopala deva, who had for ally a Simha prince of Tirhoot of the Karnata clan (Karnata vamca ja), Jagat simha kumara. Gopala and Jagat simha took tegether Bhatgaon and Patan; the throne fell to (devolved) Gopala; but the new king had his head out off by a servant, undoubtedly too zealous of Jagat simha. Jagat simha gathered together the crown and the widow of his ally. He did not enjoy them long and ended his days in prison. A daughter was born to him from Nayaka devi, Rajalla devi; the mother died during her confinement and the young princess was brought up under the guardianship of her grand-mother, Devala Devi, mother of Jagat simha. In 467 (1347 J. C.) "the consent of the royal households ratified by general approval" (Bd.), called Jaya raja deva to the throne. The two royal households undoubtedly signify the simhas and the Mallas who were struggling for predominance. Jaya raja was the son of Jayananda deva, the successor of Ananda Malla, born on Thursday the 10th March 1317, he was thirty years old then. The manuscripts show that he still reigned in 474 (1353–54 J. C.) and in 476 (-56).[13] His successor was his son Jayarajuna Malla, whom the scribes designate as the reigning prince beginning from 484 (1363) as late as 1297 caka (1376 J.C., Friday the 22nd February). Towards 503 (1383 J.C.) "the will of the gods dethroned him". Vanquished, he yielded his place to a more fortunate rival, Jaya Sthiti Malla. With this prince there opens a new phase of Nepalese history. The epoch of feudal anarchy is completed; a regular succession of legitimate princes is about to govern henceforth the three capitals.

The real genealogy of Jaya Sthiti has been systematically falsified by his descendants, with the view of connecting by a direct filiation to the household of the Simha. Jaya Sthiti thus becomes the legitimate heir to the throne and especially the authentic off-spring of a Brahmanic dynasty,

renowned as much for its purity as for its orthodoxy. The prologue of the Mudita-Kuvalayacva and Kirkpatrick cites the same genealogy :

1. Harisimha deva (Hurr singh deva K.)
2. Vallara simha deva (Bullal singh K.)
3. Deva malla deva (Sri Deo Mull K.)
4. Naga malla deva (Nay mull K.)
5. Acoka mall deva (Assoke mull K.)

The modern chronicles (W. V. Bh.) adopt another combination. They take for starting point the last descendant of Harisimha in Nepal. Cyama Simha deva who is posterior in fact to Jaya Sthiti; and they represent the first known ancestor of Jaya Sthiti like the son-in-law of Cyama simha. They thus establish the filiation of Jaya Sthiti:

1. Harisimha deva
4. Cyama sima deva
   a daughter married at
5. Jayabhadra malla 15 years
6 Naga malla 15 years
7. Jayajagat malla 11 years
8 Nagendra malla 10 years
9. Ugra malla 15 years
10. Acoka malla 19 years

These ancestors whether real or fictitious are practically unknown. The first list, more likely, turns abruptly after Vallara Simha and suddenly substitutes the Mallas to the Simhas. The name of Ballara or Vallara may be authentic; in the dialectal form of Ballala, it is very much in vogue in the royal families of the Deccan (Yadavas, Cilaharas, Hoysalas) in the course of the XIIth and XIIIth centuries; the carrying of this name into Nepal would only be another indication of the relations already alluded to, between Nepal and Southern India. Naga malla and Acoka malla appear on the two lists. Acoka Malla passes as having reigned over Patan and Bhatgaon.

In fact Jaya Sthiti was well allied with the Simha, but only by matrimony. He had married Rajalla devi, the daughter of Nayaka devi and of Jagat simha and this union recalled several times with a feeling of pride,[14] designated him as the legitimate heir to the two great royal households. The chronicles give him a reign of 43 years but the positive documents, inscriptions and manuscripts, only cover a space of 14 years, from 500 N. S. (1380 J. C.) to 514 (1394); it is the very period when the court of China exchanges a series of diplomatic curtsies with Ma-ta-na lo-mo. The work accomplished by Jaya Sthiti testifies, however, to the reality and extent of his power; worthy continuator of Harisimha he definitively organised society on the Brahmanic type assisted by Hindu Pandits he fixed in lasting limits the different castes and classes (I, 229 sqq.). He also endowed Nepal with a system of weights and measures (I, 298). Torn by long civil wars, the kingdom seems to revive under the clever protectorship of this prince. He dedicated to Rama a passionate worship, and erected a statue to her, also to Kuca and Lava, the sons of the hero. On the occasion of the birth of his first son, he ordered the representation of the adventures of Rama (Bala-Ramayana). On another ceremony in honour of the heir apparent, a poet of his court composed a drama consecrated to Rama. In the prologue of this drama, Jaya Sthiti receives the title of Bala Narayana; later having reached the imperial power, he retakes on his own account the paternal title: Daitya Narayana (Bhagv. Inscr. 16). This evocation of Narayana may seem natural in Nepal, where Vishnu is especially honoured by that name (I, 366); but at the same epoch the appellations of this type abound around the valley. At Nayakot, a local raja calls himself Vira Narayan-avatamsa (Camb. Add. 1108). In the Tirhoot, the descendants

of Harisimha join nearly all of them, to their names the name of Narayana; Narasimha styles himself Darpa-Narayana; Dhira simha, Hrdaya Narayana; Bhairava simha, Hari Narayana. The small dynasty of the simhas of the Champaran follows the same practice; Madan Simha in 1433, styles himself Daitya Narayana, the same as Jaya Sthiti himself. In the XVIth and XVIIth centuries, the royal family of Bihar is a continuous succession of Narayanas : Nara-Narayana, Laksmi Narayana, Vira-Narayana etc. (Bhagv. Insc. 18). All these dynasties radiate around Harisimha; the community of the Birudas marked the community of extraction, Jaya Sthiti did not fail on this occasion to assert a lineage which did him honour. His worship to Rama was undoubtedly inspired by the same pretensions. Besides, Jaya Sthiti is the first to give himself as the favourite of the goddess Manecvari, who remains after him the official protectrers of the Mallas.

(To be Continued)

FOOT NOTES

1. Bendall, loc. laud, p. 24. In fact the last of the three dates is positively read on the manuscript (Camb. Add. 1648); 226, to the testimony of Foucher, Studies on Buddhistic Icnography, Paris, 1905, p. 6. But it concerns undoubtedly a particular form of the 3, because the verification of the calculation justifies all the features of the date, naksatra (vaicakha) included, for the year 336-1216, Thursday 14th January.
2. The date of 351 is supplied to me by a manuscript of the Kalyana samgraha which I brought away from Nepal. Samvat 351 Vaicakha cukla 8 cukra dine Abhayamala devasya. This date corresponds exactly to Friday, 11th April 1231. For the other dates I refer to Bendall's tableau.
3. This date published by Oldenburg, Journ. Roy. As. Soc., 1891, p. 687, is very suspicious. It gives : Samvat 373 margacira cukla divitiyayam cukravasare svatinakasatre (2 margacira cudi, Friday, naks. Svati). Calculated in lapsed years according to the procedure the date of the 2 margacira cudi 373 corresponds to : Tuesday 5th November 1252, with Jyestha for naks. In the current year (against usage), the result is as incongruous; Thursday 16th November 1251, and naks, Mula. Further the naksatra Svati is absolutely impossible for the date indicated.
4. This date, given by a ms. of the British Museum (or, 1439, Cat. 440) is in disagreement with the calculation of verification. "Samvat 406 caitra cukla trtiyayam cukravasare krttikanaksatre rajarajadhiraja-paramecvara cri 2 Anantamalladevasya vijayarajye". Then 406, caitra cudi 3 Friday, naks. Krttika. or for the lapsed year, the corresponding day is : Thursday 28th February 1286, naks. Acvini, for the current year, it is : Sunday 11th March 1285, naks. Krttika.
5. The date (Camb. Add. 1306) is completely verified. "netraksyabdhiyutabdake ca samaye radhe cite paksake/ acayam ca tithau divakaradine vahadvisaddaksake/rajye crimad Anantamallanrpateh". Then, 422, vaicakha cudi 10 Sunday. The corresponding day is : Sunday 8th April 1302.

6. Introd. to the Vivadacandra mentioned by Aufrecht, Catal. mss. Ox., p. 296.
7. Kirkpatricks names by error, instead of Gheyas u din Tughlak, sikandar Lodi (1488-1516). The Buddhistic Vamcavali (W. 177) introduce here the emperor Akbar.
8. banabdhiyugmacaci samvat cakavarse
   5 4 2 1
   pausyasya cuklnavami ravisunvare
   tyaktva svapattanapurim Harisimhadevo
   durgeva daivaviparitagirim praveca.
   (V.)
9. The date of 1236 caka expressed in the stanza of the signature of the Vivada-ratnakara (6th section of the krtya ratnakara, Cat. Ind. Off., p. 413), is exclusively in connection of the ceremony in which Candecvara gave his weight of gold, as M. Eggeling has rightly shown it; is wrong to have applied this date to the setting up of the work itself. The comparison with the parallel stanza of the krtya cintamani (ib, p. 511) shows it almost as an evidence. In connection with Nepal, the same stanza presents in the two works a difference which is worth noting. The K ratn (2nd section, Dana see, 3, loc. laud., p. 412) writes:-

   Nepalakhilabhumipalajayina dharmendudugdhabdhina

   "(Candecvara has vanished all the kings of Nepal; he is an ocean of milks who gives for the Moon the Law".
   The K cint (loc. laud.) write :

   Nepalakhilabhumi p alaparikhadharmendudugdhabdhina

   "He is the ocean of milk who gives for the Moon and the Law, ditch of protection against the king of Nepal."

   If the difference is intentional as it appears to be, the political situation would have changed from one text to another. The Kr r would indicate a purely defensive attitude; the Kr r would mark a victorious offensives.

   Nepal reappears in another stanza of the introduction of the Kr cint, but this stanza is a simple literacy game of the type I have already mentioned higher up (p. 170); besides, the passage relative to Nepal seems faulty :

   Vangah samjatabhangac cakitattavighat (it) ah Kamarupa virupac ... ... etc.,

   One must in short observe that, in the two works, Candecvara designate his master solely as "king of Mithila" (Tirhoot).

   II.-15

10. Regarding these dynasties of Tirhoot, see; Grierson, Vidyapati and his contemporaries, in Ind. Antiq. XIV, 182-196 and on "some-mediaval kings of Mihila", ib., XXVIII, 57 sq. and Bendall, Journ. As. Soc. Bengal, 1903, p. 18 sqq; Jolly, "Recht and Sitte, p. 36.
11. This is the date given by V. But the year 528 of the Nepala samvat either current or lapsed has no intercalation of bhadrapada, whatever be the system of intercalation, average or genuine. There is an intercalary bhadrapada in 531 N.S. lapsed-1409-10 J.C ; this year the 12th tithi of the supplementary bhadrapada (adhika) clear fortnight, falls on Monday the 11th August 1410. The Moon enters in the naksatra Uttara-Asadha 3 hours 36 minutes after the rising of the sun (Kathmandu time). The relation is then perfect.

The difference which separated the date given from the real date is then a matter of three years here. For the invasion of Harisimha, I have already mentioned a defference of two years. The difference of these two differences hold undoubtedly in the place of the months considered in the Nevar calendar. The Nevar year begins with the month of Kartika, which is the 8th month of the Hindu year caitradi; for the months included between caitra and kartika (bhadrapada is in this case), the divergence between the year caitra increases then by by one unit. Otherwise expressed we have :

	kartika	caitra	bhadrapada	kartika
N. S.	X.....	X.....	X.....	X+1
caka	Y.....	Y+1.....	Y+1.....	(Y+1).

The wavering of the computation between the current year and the lapsed year easily ends up in a confusion of this nature if one crosses from one era to another. Kirkpatrick mentions the same wavering of two units for an anterior date of only twenty-five years to his passage. He gives in fact for 1793, the year of his voyage in Nepal, the equivalence: N.S. 914, commencing the 28th October and on the other hand he places the conquest of Nepal by Prithvi Narayan "in the Nevar year 890 or 888, according to another computation" (p. 268), viz. according to his own account, in 1768 A. D." (p. 270).

12. Bendall, Journ. As. Soc. Beng., 1903. p.20. These princes reign at Champaran, in the Tirhoot; the order of the succession of the names inverse in it. Caktisimha deva is the father, and Madana simha deva, the son.

13. Liebich, Gotting, Nachr, 1895, p. 313. Ms. of the Candravyakarana: samvat 476 Phalguna cukla dacamyam cukravasare ardra naksatre rajadhiraja paramecvaraparamabhattaraka cri cri Jayaraja devasya vijaraje. The dates corresponds, naks, included, to Friday the 12th February 1356.

14. "Rajalla devi pati", Inscrip. 16 of Bhagvanlal and also in a ms. dated 500 (1380), according to Bendall, 'Journ. As. Soc. Beng.', 1903. p. 14.

बझाङ्ग जिल्लाका 'डोम' – एक परिचय

—राजेश माथेमा

प्राचीनकालदेखि नेपालमा विभिन्न भाषाभाषी तथा जाति-उपजातिको बसोबास रहिआएको छ। सानो भए तापनि यहाँको संस्कृतिमा विविधता पाइन्छ। यति हुँदाहुँदै पनि यो विविधता राष्ट्रिय संस्कृतिको सूत्रमा आबद्ध छ। संसारको इतिहासमा नेपाल मात्र एउटा यस्तो देश छ जहाँ धर्म तथा सम्प्रदायको नाममा कुनै पनि मतभेद भएको छैन। यो नेपाली समाजको आफ्नै विशेषता हो।

सुदूर पश्चिमाञ्चल अन्तर्गत पर्ने बझाङ्ग जिल्लाको समाज पनि नेपालको अन्य ठाउँहरूमा पाइने समाज-हरू भन्दा मौलिक रूपमा भिन्न छैन तापनि गहिरिएर तुलनात्मक अध्ययन तथा अनुसंधान गरेको खण्डमा यहाँको समाजमा विद्यमान रहेको भिन्नतालाई अनुभव गर्न सकिन्छ। वस्तुतः यहाँको समाज पनि हिन्दू धर्मको आदर्श अनुरूपनै संगठित छ। वैदिक युगमा कर्मको आधारमा विभाजित समाज पछिका ब्राह्मण तथा उप-निषद्कालहरूमा जातिको आधारमा बाँडियो र जाति जन्मको आधारमा छुट्याइयो। हिन्दू धर्मको यसै प्राचीन परम्परालाई अनुसरण गर्दै यहाँका समाजको पनि संरचना भएको छ। नेपाल भित्र पाइने प्रायः जसो सम्पूर्ण हिन्दू समाजमा ब्राह्मणको स्थान सर्वोपरि रहेझैं यहाँको समा-जमा पनि ब्राह्मणको स्थान सर्वोच्च रहेको छ। यस पछि क्रमैसंग क्षत्रिय तथा शूद्रको स्थान आउँछ। वैश्यको अनुपस्थिति यहाँको समाजको विशेषता हो। हुन त वैश्य-द्वारा संपादन गर्नुपर्ने सम्पूर्ण कार्य यहाँ ब्राह्मण, क्षत्रिय तथा शूद्रबाट नै संचालन भएको देखिन्छ। समस्त जिल्लामा एक परिवार नेवार समुदायका जोशी खलक बाहेक पूर्वी नेपालतिर पाइने राई, लिम्बू, तामाङ्ग, मगर जस्ता जातिका मानिसहरू यहाँ पाईदैनन्।

यस जिल्लामा पाइने सम्पूर्ण शूद्र जातिका मानिस-लाई समष्टिरुपमा यहाँको स्थानीय भाषामा 'डोम' भन्ने चलन छ। कामी, दर्मै, सार्की, वोड, सुनार, बादी सबैलाई यसै कोटिमा रखिएको छ। यिनीहरुमध्ये कामीले फलामको काम, सुनारले सुनचाँदीको काम, दर्मैले लुगाफाटा सिउने काम, सार्कीले जुत्ता तथा छालाका अन्य सामानहरू बनाउने तथा सिउने काम, वोडले घर चिन्ने अर्थात गाह्रो लगाउने काम गर्दछन् भने बादीले नाचगान गरी अरुलाई मनोरन्जन प्रदान गर्ने काम गर्दछ। उपर्युक्त सम्पूर्ण जाति-लाई समष्टिरुपमा 'डोम' भनिए तापनि यिनीहरुका बीचमा पनि कोही साना कोही ठूला जातका हौं भन्ने आपसी धारणा रहेको छ। उदाहरणका निमित्त सार्की जसलाई स्थानीय भाषामा 'भूत' भनिने गर्दछ। त्यसलाई माथि उल्लेख गरिएका सम्पूर्ण जातिहरूले सानो जातको ठान्द-छन् र तिनीहरुले सार्कीको हातबाट पानीसम्म पनि खाँदैनन्।

यस जिल्लामा यस पंक्तिका लेखकको बसोबासको अवधि पर्याप्त नभएकोले जिल्लाभरि पाइने सम्पूर्ण 'डोम' जातिहरूको विविध सांस्कृतिक पक्षहरूको गहि-रिएर अध्ययन गर्ने इच्छा पूर्ण हुन सकेन। छोटो अवधि भरिमा लेखिएको यस लेखले सम्पूर्ण डोम समाज भित्रका

कामी, दमैं तथा वोडहरूको मात्र विविध सांस्कृतिक पक्षलाई समेटन सकेको छ । हुन त मोटामोटी रूपमा जिल्लाभरिका सम्पूर्ण डोम समाजको नै सांस्कृतिक गति-विधिको प्रतिनिधित्व यस रचनाले पनि गर्ला, तर यस सम्बन्धमा अझै पर्याप्त अध्ययन र अनुसन्धान अपेक्षित छ ।

यस जिल्ला भरका डोम भनिने मानिसहरू सबैंको गरीबी र अभावले गर्दा उति सुकिला देखिदैनन् । आफ्नो परम्परागत कामदेखि बाहेक यी मध्ये कोही खेती-पाती तथा अन्य वन्दव्यापारमा पनि लागेका देखिन्छन् । सबैंको हात-मुख जोडने समस्या तथा भयंकर गरी-बीको कारणस्वरूप श्री ५ को सरकारको उदार शिक्षा नीतिबाट पनि यिनीहरू त्यति साह्रो लाभान्वित हुन सकेका छैनन् । शिक्षित हुनु पछ र भावी संततिलाई पनि शिक्षित तुल्याउनु पछ भन्ने चेतना यिनीहरूमा प्रशस्त रूपमा विद्यमान रहे तापनि विवशतावश यिनका अधिकांश छोरा-छोरी अशिक्षित नै रहेका छन् । जिल्लाको सदरमुकाममा अवस्थित विभिन्न सरकारी कार्यालयहरूमा एकजना कर्मचारी पनि यिनीहरूको समुदायबाट देखिदैन । यसबाट पनि यिनीहरूको स्थिति बोध हुन्छ । यस बाहेक यस भेगका अन्य बासिन्दाहरूझैं यिनीहरू पनि बर्षेनी काम र मामको खोजीमा दक्षिणको छिमेकी देशतिर जाने गर्छन् । यिनीहरूमध्ये अधिकांशसंग घर बनाएर बस्ने एक टुक्रा जग्गा पनि आफ्नो छैन । त्यसैले यिनी-हरूको गाउँ पनि सवर्ण जातिका ठालूहरूको जग्गामा अवस्थित छन् । यिनीहरूको दयनीय आर्थिक अवस्था, समाजका अन्य उच्च तथा सजातीय वर्गबाट यिनीहरूप्रति गरिने उपेक्षित व्यवहार आदिलाई देख्दा २००० वर्ष पहिलेको समाजमा पुगेको आभास हुन्छ । विशाल हिन्दू धर्मको कलंक स्वरूप रहेको जातिप्रथाको नाममा यिनीहरू प्रति गरिने अत्याचार तथा थिचोमिचोलाई देख्दा त सम्पूर्ण हिन्दू धर्म नै कतै अपूर्ण त छैन जस्तो पनि प्रतीत हुन्छ । तर यसलाई बिडम्बना नै मान्नु पछ ! कारण अज्ञानतावश आज पनि यिनीहरू आफ्नो विपन्नता तथा दयनीय सामाजिक अवस्थाको कारण आफ्नो खोटो भाग्य तथा पूर्व जन्मको फल भन्ने ठान्दछन् । हिन्दू धर्मका उच्च तथा सजातीय वर्गहरूद्वारा जति सुकै थिचोमिचो तथा अमानवीय व्यव-हार गरिए तापनि आज पनि यिनीहरू आफूलाई हिन्दू धर्मका सनातन अनुयायी ठान्दछन् । आजभोलि शिक्षाको प्रचार-प्रसार, अन्य बाहिरी व्यक्तिहरूसंगको सम्पर्क तथा सरकारको संरक्षणवादी नीतिले गर्दा यिनीहरूमा केही मात्रामा भए पनि चेतनाको संचार भएको छ । झट्ट हेर्दा यस भेगका अन्य सवर्ण जातिभन्दा अनुहारको ढाँचामा भिन्न नदेखिने तथा जसको उपस्थिति समाजको लागि नभै नहुने तथ्य स्पष्ट हुँदा हुँदै पनि समाजका अन्य वर्गले यिनीहरूलाई आफू सरह मानवोचित व्यवहार किन नग-रेका होलान् भन्ने कौतुहल हुनु स्वभाविक हो । समाजमा यिनीहरूको यो स्थिति कसरी र कहिलेदेखि भएको भन्ने कुराको उत्तरमा यिनीहरूमा प्रचलित एउटा लोक कथानै पर्याप्त छ । जस अनुसार–

"तेह्रौं शताब्दीतिर भारतवर्षमा विधर्मीको बर्बर आक्रमणको परिणामस्वरूप त्यहाँका केही हिन्दूहरू आफ्नो धर्म तथा संस्कृतिको रक्षार्थ नेपालको यस भू-भाग तर्फ शरण लिन आउन बाध्य भएका थिए । यसै ताका यी 'डोम' कहलाइएका जातिका पुर्खा पनि भारतको गढवाल प्रदेशको 'कत्युर' भन्ने ठाउँका कुनै अज्ञात वंश ठकुरी-वंशका राजाका सन्तानका रूपमा उनीहरूसंगै नेपालका भू-भागमा शरणलिन आएका थिए । कलान्तरमा यिनका पुर्खामध्ये दुई जना व्यक्ति 'हीरा' तथा 'जाडे' ले हिन्दू संस्कार तथा मान्यता विरूद्ध केही काम गरेका हुनाले तिनीहरू तत्कालिन समाजद्वारा जातिच्यूत गराइए र क्षत्रियबाट शूद्रको कोटिमा झरे ।"

हिन्दू समाजमा यसप्रकारले जातिच्यूत गराइएको उदाहरण प्रशस्त देखिन्छ । यस बाहेक नतत्त्वशास्त्रीहरू द्वारा अनुमोदित धारणा तथा तथ्यको आधारमा यिनी-हरूको शारीरिक लक्षण तथा रीतिस्थितिको अध्ययन गरेको खण्डमा पनि यिनीहरू नेपाली समाजको अन्य सजातीय वर्ग (ब्राह्मण, क्षत्री,) मा पर्ने Indo-Aryan (भारोपेली) समूहमानै पर्न आउँछन् । त्यसैले क्षत्रिय वंशका हौं भन्ने यिनीहरूको दावीलाई निराधार मान्न सकिन्न । तर यस सम्बन्धमा पर्याप्त अध्ययन तथा अनुसन्धान आवश्यक छ ।

हुन त जातीय विविधता तथा यसमा सन्निहित भेदभाव तथा छुवाछुतको प्रचलन नेपाली समाजको निमित्त कुनै नौलो कुरा होइन । यति हुँदा हुँदै पनि श्री ५ को

सरकारले मुलुकी ऐनमा संशोधन गरेर संरक्षण दिएको देखिन्छ । तर दुर्भाग्यवश हाम्रो समाजबाट यी कुराहरू पूर्णरूपले उन्मूलन भने हुन सकेका छैनन् । यस सम्बन्धमा हामीलाई अन्यत्रभन्दा यहाँ पुरानो धारणामा परिवर्तन हुन नसकेको कुरा स्वत: ज्ञात हुन आउँछ । यसो हुनाको प्रमुख कारण भौगोलिक कठिनाई तथा दुर्गमता नै हो ।

हिन्दू धर्मको व्याख्या विभिन्न ग्रन्थहरूले विभिन्न प्रकारले गरेको भए तापनि मूलरूपमा यसको लक्ष्य यस लोकमा आफ्नो आत्मालाई पवित्र बनाई मोक्ष प्राप्ति गर्नु नै रहेको छ । उपर्युक्त लक्ष्य प्राप्ति गर्न हिन्दूहरूले जन्मदेखि मृत्यु पर्यन्त विभिन्न संस्कारहरू सम्पन्न गर्दछन्, जसको धार्मिक तथा लौकिक दुवै अर्थ हुन्छ । जन्मदेखि मृत्यु नहुन्जेल एउटा हिन्दूले सम्पन्न गर्नु पर्ने सम्पूर्ण संस्कारहरूलाई मोटामोटी रूपमा दुई भागमा छुट्याउन सकिन्छ । (१) जन्म अघि गरिने संस्कार तथा (२) जन्म पछि गरिने संस्कारहरू । पहिलो श्रेणी अन्तर्गत गरिने संस्कार अन्तर्गत गर्भाधान, पुंसवन, तथा सीमन्तोन्तयन संस्कारहरू पर्दछन् भने यसै गरी दोश्रो श्रेणीको संस्कार अन्तर्गत जातकर्म, मेधजनन्, आयूष्म, बल, नामध्येय, निष्क्रमण, अन्नप्रासन, चूडाकर्म, कर्णवेध, विद्यारम्भ, उपनयन, केशान्त, अथवा गोदान, समावर्तन, विवाह, वानप्रस्थ र अन्तमा अन्तेष्ठि पर्दछ ।[1] हिन्दू धर्म अनुसार मनुष्य भएर जन्म लिइसकेपछि यी संस्कारहरूलाई एक एक गरी पालन गर्नु पर्छ अनिमात्र मानिसको जीवन यो जन्म तथा अर्को जन्ममा सार्थक ठहछ । हिन्दू धर्मका यिनै आदर्शहरूलाई अनुसरण गर्दै यहाँका डोमहरू पनि जन्मदेखि मृत्युसम्म विभिन्न संकार सम्पन्न गर्दछन् । तर उपर्युक्त संस्कारहरू सम्पूर्ण रूपमा नगरे तापनि आफूले जाने जति र औकातले भ्याएसम्म यी संस्कारहरू सम्पन्न गर्दछन् । यस बाहेक सवर्ण हिन्दूहरूले यिनीहरूलाई जातिबाट च्यूत गरिदिएदेखि यिनीहरूले हिन्दू धर्मका कतिपय मान्यता तथा नियमहरू बिर्सी पनि सकेका छन् । यिनीहरूद्वारा संपादन गरिने सम्पूर्ण संस्कारहरूमा ब्राह्मणवर्गका मानिसद्वारा पुरोहितको काम गराइँदैन । कारण ब्राह्मणहरूले यिनीहरूको कार्य गरायो भने जातै जान्छ भन्ने यहाँका ब्राह्मणहरूको धारणा छ । त्यसकारण यी डोमहरू यस्ता कुनै पनि प्रकारको धार्मिक अनुष्ठान तथा संस्कारहरू आफ्ना ज्वाई अथवा भानिजलाई पुरोहित बनाई सम्पन्न गर्दछन् । ब्राह्मण पुरोहितहरूको यिनीहरूप्रतिको य आचरणले गर्दा हिन्दू धर्मका कतिपय सारगर्भित तथा महत्वपूर्ण संस्कारहरूबाट इच्छा हुँदा हुँदै पनि बंचित हुँदै गैरहेका छन् । पछिसम्म पनि यदि यो प्रथा यथावत रहेको खण्डमा यिनीहरू आफूलाई हिन्दू हौं भन्ने कुरासम्म पनि संझिरहन सक्ने होलान् जस्तो लाग्दैन ।

घरमा नवजात शिशुले जन्म लिएको दिनदेखि २२ दिनसम्म यिनीहरू पूर्णरूपले चोखिएका हुँदैनन् । यस बीच १० दिनको दिन शिशुको न्वारान सकेपछि १२ दिनको दिनमा मात्र एउटा 'वारिकि नहुने' भन्ने संस्कार पछि आफ्नो घर वरिपरिको सेरोफेरोमा छुवाछुत गर्न सक्तछन् । न्वारानको संस्कारमा यज्ञ, होम आदि अज्ञानतावश् गर्दैनन् र ज्वाई पुरोहितबाट नवजात शिशुको नामाकरण गरिन्छ । यस अवसरमा गच्छे अनुसारको भोजभतेर गर्ने चलन पनि छ । २२ दिनको दिन गहुँत पानी खाई यिनीहरू प्रशुति सुतकबाट पूर्णरूपले चोखिन्छन् । यसपछि शिशु ६ महीनाको हुँदा अन्नप्रासन गर्दछन् । यो संस्कार पनि एकदम साधारण किसिमले मनाउँछ । कसै कसैले यस अवसरमा जाँड रक्सी तथा भोज-भतेर गरी आनन्द पनि लिने गर्दछन् । न्वारानको संस्कार पछि एकै चोटि यदि नवजात शिशु छोरो भएको छ भने, ५ वर्षको उमेरमा 'जुडी राख्ने' अर्थात् शिखा राख्ने कर्म हुन्छ । तर कसै कसैले परिस्थितिवश यसै संस्कारलाई शिशुको उमेर १० अथवा १२ वर्ष पुगिसकेपछि पनि गर्दछन् । यो संस्कारमा पुरोहित बनेको ज्वाई अथवा भानिजले शिशुको केश मुण्डन गर्दछ । यस समय केटाकी आमाले उक्त मुण्डन गरिएको केशलाई एउटा थालमा राखी नदी अथवा त्यस्तै पवित्र ठाउँमा लगेर सेलाईदिने गर्दछन् । यस अवसरमा पनि गच्छे अनुसारको भोज भतेर गर्ने चलन छ ।

यिनीहरूको समाजमा पनि सवर्ण जातिहरू झैं अन्तर्जातीय विवाहलाई मान्यता प्राप्त छैन । यी डोम अन्तर्गत पर्ने कामी, दमै, वोड जातिहरूमा पनि निम्न प्रकारका उप-जातिहरू हुन्छन् जसमध्ये 'सानी' तथा 'बुत्कर' भन्ने जातिसंग अन्य जातिहरूले विहेवारी तथा भोजभतेर चलाउँदैनन् । त्यस क्षेत्रभित्र निम्न प्रकारका डोमका उपजाति पाइन्छन्--

१) पि. प्रभु, हिन्दू सोमल अर्गनाइजेशन, पपुलर बूक डिपोट, बम्बई, भारत, १९५४, पृ. २२–२३ ।

(१) सुनार (२) ओड (३) आखेडो (४) साहू (५) आग्री (६) चनारो (७) सानी (८) बुत्कर (९) भोर (१०) तिरुवा (११) पार्की (१२) मिजार ।

उपर्युक्त जातिहरूमध्ये सबैभन्दा श्रेष्ठ सुनारलाई मान्दछन् । माथि उल्लेखित उपजातिमध्ये 'सानी' तथा 'बुत्कर' लाई छाडो अन्य सबैसंग सबैको बिहेवारी तथा खानपान समेत हुन्छ । सुनारहरुले त यी दुई जातिले छोएको पानीसम्म पनि खान हुँदैन । यी जातिहरूको कुल देवताको पूजा गर्ने 'धामी' पनि सुनारहरूबाट मात्र लिइने चलन छ । "लांगोवापाटलो" यिनीहरूको कुलदेवता हो जसलाई यिनीहरू आफ्नै गाउँ नजिक अवस्थित 'माडो' वा 'माडू' 'मन्दिर' मा स्थापना गरी बडो श्रद्धाभक्तिसाथ पूजा-अर्चना गर्दछन् । यिनोहरूका देवताको थानमा अन्य सवर्ण व्यक्तिहरू जाँदैनन् । आफ्नो कुल देवता बाहेक मष्टो, भैरव, देवी तथा अन्य हिन्दू देवी देवताहरुको पनि यिनीहरू पूजाआजा गर्दछन् । यिनीहरूको समाजमा एक पत्नी विवाह र बहु-पत्नी विवाह दुवै प्रचलित छन् । हुन त नयाँ मुलुकी ऐन लागू भएपछि नेपालमा बहुपत्नी बिवाह कानूनी रूपमा मान्य छैन, तर यस भेगमा यो प्रथा डोम-हरूको माझ मात्र नभै अन्य सवर्ण जातिहरूका बीचमा पनि कायम छ । हिन्दू समाजमा प्रचलित ८ किसिमका विवाहमध्ये मागी विवाह, गन्धर्व विवाह तथा चोरी विवाह अथवा जवर्जस्ती भगाई लाने विवाहलाई यिनीहरू ज्यादा जसो व्यवहारमा ल्याउँछन् तर मागी विवाह तथा गन्धर्व वा प्रेम विवाह यिनीहरू माझ ज्यादा लोकप्रिय छ ।

मध्ययुग तथा राणाकालीन समाजमा विद्यमान रहेको 'जारी' प्रथा यहाँको समाजमा हालसम्म पनि प्रचलित छ जस अनुसार कसैको स्वास्नी अरूसंग पोइल गएको खण्डमा पहिलो पतिले नयाँ पतिसंग आफूले बिहे गर्दा खर्चेको पैसा, गरगहना लगायत पंचबाट नयाँ पतिबाट जरिवानास्वरूप प्राप्त गरेको रकम समेत एकमुष्ट दाबी गर्न पाउने हुन्छ । बाल विवाहको प्रचलन कानूनको त्रासले गर्दा खुल्लारूपमा भएको देखिदैन । पार-पाचुकेको प्रथा यहाँ प्रचलनमा आएको देखिदैन । यिनीहरूमा मामा चेलो र फूफू चेली बीच बिहेवारी हुँदैन । परिवारको काम सुचारु-रूपले चलाउन चाहिने पर्याप्त जनशक्तिको अभावको कारण यिनीहरूमा प्रायशः छोराको विवाह सानै उमेरमा गरिदिने चलन छ । छोराको उमेर १०–१२ वर्षको हुने वित्तिकै यिनीहरू योग्य वधु तलाश गर्न थाल्दछन् । यो कार्य 'कुरेउतो' (लमी) को माध्यमद्वारा गराइन्छ । कुरे-उतोद्वारा विहेको कुरा पक्का भैसकेपछि एउटा "ओइसोहारी धरौटी राख्ने" भन्ने चलन केटा तथा केटीका बाबुहरू बीच सम्पन्न हुन्छ जस अनुसार दुवै पक्षका मूलोले दुई थालमा एकएक माना चामल र त्यसमाथि दीयो तथा केही द्रव्य राखी त्यस समय उपस्थित आफन्त-हरूका सामन्ने राखेर आ-आफ्ना छोरा-छोरीको विवाह नजीकको साइतमा गरिदिने कुरा दोहऱ्याउँदै कुलदेवता साक्षी राखी प्रतीज्ञा गर्दछन् । यदि कारणवश केटी पक्षबाट यसबेला गरिएको वचन पूरा गर्न सकिएन भने उक्त अवसरमा भएको खर्च लगायत केही जरिवाना समेत वर पक्षलाई दिनुपर्ने हुन्छ । तर वर पक्षबाट यस्तो भएको खण्डमा केही नहुने प्रथा छ । यो विधि सकिए-पछि ब्राह्मणद्वारा उचित लगन पत्ता लगाउन लगाइन्छ । यिनीहरूको सम्पूर्ण संस्कारहरूमा ब्राह्मण पुरोहितबाट गरिदिने काम यति मात्र हो । यसै अवसरमा यदि भए केटा तथा केटी दुवैको जन्म कुण्डली देखाउने चलन पनि छ । ब्राह्मणद्वारा उचित लगन तत्काल नतोकि-दिएको अवस्थामा यिनीहरू आफ्ना धामी कहाँ जाने गर्दछन् र उसैबाट लगनको दिन निश्चित गराइन्छ । लगन निश्चित भैसकेपछि विवाहको दिन ३–४ दिन बाँकी छँदैमा वर पक्षबाट प्रायशः दुईजना व्यक्ति विभिन्न खाद्य पदार्थहरू तथा कोसेली लिई 'जनाउने कोसेली' को रूपमा वधु पक्षको घरमा पठाइन्छ र तिनीहरू गएको दिन बेहुलीकै घरमा बसी भोलिपल्ट फर्कन्छन् । यसपछि फेरि विवाहको एकदिन पहिले "ताँते कोसेली' को रूपमा विभिन्न सौगातहरू लिई ३ जना व्यक्ति बेहुलीको घरमा जन्त आउने पूर्व सूचना दिन जान्छन् । यस पछिमात्र दुलाहा आफ्ना इष्टमित्र तथा साथी भाइका साथमा आफ्नो औकात अनुसारको सवारीमा चढी जन्तको रूपमा वधुको घरमा पुग्छ । आएको जन्त तथा दुलाहालाई वधु तर्फबाट यथोचित आदरसत्कार गरिन्छ र तोकेको साइतमा कन्यादानको कार्य सम्पन्न गरिन्छ । यस अव-सरमा पनि वैदिक मन्त्र उच्चारण तथा यज्ञ आदि कार्य गराउने इच्छा हुँदाहुँदै पनि पुरोहितले गर्दा यिनीहरू गर्न सक्दैनन् । साधारण तवरमा विवाहको कार्य समाप्त

हुन्छ । कन्यादान दिनुभन्दा अगाडि वधुका आमा–बाबुले केही पनि खानेकुरा खाएका हुँदैनन् । यसपछि वधुको विदाईमा गाउँका केही व्यक्तिहरू वरियातीका रूपमा जन्त संगसंगै वेहुलाको घरसम्म जान्छन् । यसरी वरियाती का रूपमा गएका व्यक्तिहरूको वर पक्षद्वारा यथोचित सत्कार गर्नु पर्ने हुन्छ । विहेको अवसरमा वेहुलाले अनिवार्य रूपमा सेतो एकसरो कपडा लगाउनु पर्छ । यस प्रकार यिनीहरूको विवाह संस्कार समाप्त हुन्छ ।

विवाह उप्रान्त यिनीहरूले गर्ने संस्कार अन्त्येष्ठि संस्कार हो । यिनीहरूमा प्राय: लाश जलाउने चलन छ । लाशलाई मलामीहरूले चितामा राख्ने तथा जेठा छोराले मृतकको मुखमा दागवत्ती राख्ने चलन पूर्वी नेपालको हिन्दूहरू सरह नै छ । १३ दिनसम्म दागवत्ती दिने व्यक्ति क्रियापुत्री बस्दछ र १५ दिनको दिन सानोतिनो भोजको आयोजना गरी ज्वाई अथवा भानिज पुरोहितबाट प्रेत श्राद्ध गराइन्छ । क्रियापुत्री लगायत सबै छोराहरूले १ वर्षसम्म सेतो कपडा लगाउने चलन छ । तर कसै कसैले १ महीनामै पनि बरखो फुकाउने गर्दछन् । १३ दिनसम्म क्रियापुत्री लगायत सम्पूर्ण हाडनाताका मानिसले माछा, मासु, नुन, खान र छालाको जुत्ता लगाउन हुँदैन । १३ दिने श्राद्ध सकेपछि ४–५ दिन, ६ महीना र वर्ष दिनमा श्राद्धहरू गरिन्छ । यस अवसरमा सक्नेले भोजभतेरको पनि आयोजना गर्ने गर्दछ ।

उपर्युक्त संस्कारहरू वाहेक यिनीहरू यस भेगका अन्य सवर्ण जातिहरू झैं विभिन्न चाडबाड तथा जात्राहरू बडो उल्लासपूर्ण वातावरणमा मनाउने गर्दछन् । यिनीहरूको सबैभन्दा ठूलो चाड "चैताली" हो । यो चाड चैत्र त्रयोदशीको दिनमा मनाइन्छ । यस अवसरमा यसै जिल्लाको पश्चिम तर्फ अवस्थित 'वान्नि' भन्ने ठाउँमा ठूलो जात्रा पनि लाग्दछ । यस पछि वैशाख त्रयोदशीको दिन 'विसु' भन्ने चाड पनि ठूलो उल्लासका साथ मनाउँदछन् । यस वाहेक जन्म अष्टमी, बडा दशै, माघि वा माघे संक्रान्ती, भस्सो, रामनवमी आदि चाडहरू बडो तन्मयका साथ मनाउँदछन् । यहाँका जात्रा तथा चाडपर्वहरू अति चाखलाग्दा तथा भावपूर्ण भएकोले यसको लागि छुट्टै र वृहत् अध्ययनको आवश्यकता पर्दछ ।

मल्लकालीन भूमिसम्बन्धि–तमसूक ताडपत्र

–शङ्करमान राजवंशी

ने. सं. ६६१

परिचय–

भक्तपुरका राजा प्राणमल्लले जतलभूति थँथ्वटोल-को मिनछे भन्ने घरमा बस्ने वाछे भन्नेलाई जग्गा निगाह गरिदिएको तमसूक ताडपत्र हो । सो जग्गाको नाम रथनाग्वंख भनी दिइएको छ । उक्त जग्गाको चार किल्लामा राजकुलक्षेत्र धलसीमा स्वल्यमार्ग गोष्ठीक्षेत्र दिइएको छ । यसमा प्रमाणित गरिदिएको सीलबन्दी माटोको छाप लागेको छ । उक्त छापको बीचमा खड्ग चित्र र त्यसको अगलबगलमा श्री अङ्कित छ । त्यसको तल गोही जस्तो चित्र छ । खड्गको तल कलश चित्र छ ।

मूल–

१) स्वस्ति ।। श्री श्री जयप्राणमल्ल देव प्रभुठाकुरसन प्रसादारपा स्थानस्य पूर्व्वदीशप्रदेसे चैत्रकार नाथुकस्य क्षेत्रेन पश्चिमत श्री श्री राजकुल क्षेत्रा दुत्तरत धलसीमाया स्वल्यमार्गस्य पूर्व्वत गोष्ठीक्षेत्राद्दक्षिणतः एतन्मध्ये रथणाग्वंख क्षेत्रनाम संज्ञकं तस्य क्षेत्राङ्क द्विरोपनिकं रोव २ तत्क्षेत्र यथा देशकाल प्रवर्त्तमानस्तथा

२) सञ्चारार्घेण सुवर्ण्णपुष्पमालार्घ प्रढौकितमादाय क्रय–विक्रय स्वाधिनेन क्रयेन विक्रीयतं भवति श्रीजटलं भूम्यां थंथ्व टोल यिनछे गृहाधिवासिन वाक्षेनाम्ने प्रसादि कृतं अत्रार्थे दृष्टसाक्षी भारसिंह कस्तं जीवराज अमरसिंह भारो लिखति कायस्थ जयसिंहराम सम्वत ६६१ नष्टचैत्रकृष्ण एकादश्यां तिथौ शुभं ।।

अनुवाद–

कल्याण होस् । श्री श्री जयप्राणमल्ल देव प्रभुठाकुर-बाट निगाह भएको स्थानदेखि पूर्वपट्टि चैत्रकार नाथुको जग्गादेखि पश्चिम राजकुलको जग्गादेखि उत्तर धलसीमाको स्वल्यमार्गदेखि पूर्व गुठीको जग्गादेखि दक्षिण यति भित्र रथनाग्वंख नामक जग्गा २ रोपनी त्यसको देशकाल चलन अनुसार चढाएको सुनको मूल्य अर्थात् उचित मूल्य लिएर वेच-विखन गर्ने हक बमोजिम वेचविखन भयो । श्री जतलभूमि थंथ्वटोलको यिनछे भन्ने घरमा बस्ने वाक्षे भन्नेलाई निगाह भयो । यसका निमित्त दृष्ट–साक्षी भारसिंह कस्त जीवराज अमरसिंह भारो लेखक कायस्थ जयसिंहराम । नेपाल संवत् ६६१ नष्टचैत्र-कृष्ण एकादशी तिथि शुभ ।

ने. सं ६८६

परिचय–

भक्तपुरका मुमा महारानी गंगादेवी र राजा त्रैलोक्य मल्ल तथा उनका भाइ त्रिभुवन मल्ल यी ३

जनाले ठीमीको देगुरीगामछे चङ्गुरी क्वाचछे वस्ने गुहान्त खुल जित्तलाई घर निगाह गरिदिएको ताडपत्र हो । उक्त घर रहेको ठाउँ हितिफुसि गाउँको याथ्व ननी भनी दिइएको छ । यसमा प्रमाणित गरिदिएको माटोको सीलवन्दी छाप लागेको छ । उक्त छापको बीचमा खड्गको चित्र र त्यसको अलगबगलमा श्री अंकित छन् ।

मूल—

१) स्वस्ति ॥ श्रीश्री जय गंगादेवि ठकुरिनिसन ॥ श्रीश्री तैलोके मल्ल देव प्रभु ठाकुर सन ॥ श्रीश्री जय त्रिभुवन मल्लदेव प्रभु ठाकुरसन ॥ तृभयस्य पसादारपा ॥ रथ्याया पश्चिम गमन मगुथ्याया दक्षिण प्रवेस महमदलं थितिफुसिगाम याथ्वननिछे लंयेता मूलनाम संज्ञक तस्य पाथर छेषा छि १ लंकन सहेत मूल चिफुलकङ थन छङ द्वार नस्य २ रिविके

२) वन सहेत चतु दिश हरषरामकस्य केवन पश्चिमत उत्तरत स्वमत्तेजकस्य केवन उत्तरत यहस्य पूर्व्वत मगुथ्याया दक्षिणतश्च एते मध्ये प्लिवेष्ठित ॥ थ्वते भुप्रसादिकृतं श्रीथेमिमध्येस्थानं भुम्यां देगुरिगामछे चङ्गुरि क्वचछे गृहवास्तव्यं ग्रहान्तषुलकस्य जित्तकस्य नाम्ना सकासान्त ॥ यथा देशकार प्रमान तथा शञ्चारार्घेण स्ववर्ण प्रस्ययारादाय किंविकृस्वाङादि

३) नेनतवेनाणिवतक्रयन विकृयत भवति ॥ अन्नार्थे दृष्टसाक्षि श्री मधेब्रुमा पिपलाछे पेताछे प्रधान कुसुम सिंह वावु ॥ आर्षजीवकेसकस्त ॥ शुभ ॥ सम्वत ६८६ बैशाख वद्धि ६ शुभ ॥

अनुवाद—

कल्याण होस् । श्री श्री जयगङ्गादेवी ठकुरिनी, श्री श्री लौलोक्यमल्लदेव प्रभु ठाकुर, श्री श्री जय त्रिभुवनमल्लदेव प्रभु ठाकुर तीन जनाबाट निगाह भएको सडकदेखि पश्चिम गमन गुठीदेखि दक्षिण प्रवेश गर्दा आउने महमदल थितिफुसिगाउँ याथ्वननीछेनिर येता मूल नामक त्यसको पाताल सहितको घर १ बाटोसहित मूल र सानो बाटो निरको ढोका २ पछाडिपट्टि वारी सहित चारैतिर हरषरामको बारीदेखि पश्चिम-उत्तर स्वमतेजको बारीदेखि उत्तर यसैको पूर्वतिरको गम गुठीदेखि दक्षिण यति चार किल्ला भित्रको यो जग्गा निगाह भयो । श्री ठिमी मध्यस्थानभूमि देगुरी गाउँको घर चङ्गुरिक्वाच भन्ने घरमा बस्ने गुहान्त खुलक र जित्त भन्ने मार्फत देशकालको चलन अनुसार सुनको मूल्य लिएर वेच-विखन गर्ने हक बमोजिम वेच-विखन भयो । यसका लागि दृष्टसाक्षी श्री मध्यब्रुमा पिपलाछे येताछेका प्रधान कुसुमसिंह बाबु आर्षजोवकेसकस्त । शुभ । नेपाल संवत् ६८६ वैशाखवदि ६ शुभ ॥

ने. सं. ७००

परिचय—

ललितपुरका राजा पुरन्दरसिंहले कित्तसिंह भारोबाट लिनुपर्ने ६० रूपियाँ मेरू भारोमा सट्टापट्टा गरेको अर्थात् चुक्ता गरेको ताडपत्र हो । यसमा सीलबन्दी छाप छैन । सायद फुटेर हराएको हुन सक्छ । साक्षी मदिछेका ब्राह्मण श्री देवजुलाई राखेको छ ।

मूल—

१) सम्वत् ७०० कार्तिकवद्धि ७ श्री कोवाहार दुथ्ववाहार मेरू भारो शव श्री श्री

२) जय पुरन्द्रसिंह देव ठकुरसके टंका पिफोने दुश अमृतसिंह वावुश व्याहा

३) र टव टंका षुय ६० श भिनयु जुरोम् कितसिंह भारोयाके कायदको टंका सयव मेरू भारोसकं विस्यं पाचकं धु

४) ग्व जुरोम् सयव अमृतसिंह वावुया ददा रपतिज्ञे लुरसनों अक्टे दु जुरो

५) साक्षि ॥ मडिछे द्विजवर श्रीदेवजुश दृष्ट ॥ शुभ ॥

अनुवाद–

नेपाल संवत् ७०० कार्तिकवदि ७ मा श्री कोवाहाल दुथ्ववाहालका मेरु भारोले श्री श्री जय पुरन्दरसिंहदेव ठाकुर-संग रूपियाँ मागी अमृतसिंहबाबुले राखेको वहाल रूपियाँ ६० ले बनाइयो । कितसिंह भारोसंग लिनुपर्ने जति तिनै मेरु भारोलाई दिएर फछ्या भयो । तिनै अमृतसिंहबाबुको दाज्यू रपतिज्ञकै रोहवरमा पत्र भयो । दृष्टसाक्षी मडिछेका द्विजवर श्री देवजु शुभ ।।

ने. सं. ७५०

परिचय–

भक्तपुरका राजा जगज्ज्योतिर्मल्लले मध्यपुरी हितिफुसी टोलका जयराज कुसुम हरिराज वलिरामहरूलाई घर बनाउन जग्गा निगाह गरिदिएको यो ताडपत्र हो । यसमा प्रमाणित गरिदिएको माटोको सीलबन्दी छाप लागेको छ । छापको बीचमा चैत्य मूर्ति र त्यसको दायाँ–बायाँ मानिसको मूर्ति अङ्कित छन् । शिरोभागमा गजूर र त्यसको दायाँ बायाँ श्री अङ्कित छन् ।

मूल–

१) स्वस्ति ।। श्री श्री जयजगज्ज्योतिर्मल्ल देव प्रभु ठाकुरसन प्रसादारपा गृहवाटिका उजराजकस्य भूमेण पश्चिमतः इति भूमेण उत्तरतः रूपसिंहकस्य भूमेण पूर्व्वतः दक्षिणतश्च एतन्मध्ये हितिफुसिकेवालाछेन यंता वंवोया वोन नियस्वकु २३ मंवो येवोन जिम ह्लसकु १७ थ्याङ्गनछे दंने मर्जाताथे दव

२) तत यथा देशकाल प्रवतमानस्तथा संचारार्घेण सुवर्ण्णपुष्प मारार्ध प्रढौकिटमादाय क्रय विक्रय स्वाधिनेन क्रयेन विक्रीयतं भवति ।। श्री मध्येपुरिस्था ने हितिफुसिटोलकाधिवासिन जयराज कुसुम हरिराज वलिरामकस्य नाम्तेन प्रसादिकृतं अत्र पत्रार्थे दृष्टसाक्षि ललितसिंह भारो लिखित का

३) यस्थ कल्याणसिंह ।। सम्वत् ७५० फाल्गुण शुदि १३ शुभं ।।

अनुवाद–

कल्याण होस् । श्री श्री जयजगज्ज्योतिर्मल्ल देव प्रभुठाकुरबाट निगाह भएको घरवारी उजराजको जग्गादेखि पश्चिम इतिभूमिदेखि उत्तर रूपसिंहको जग्गादेखि पूर्व दक्षिण यस बीचको हितिफुसिकेवालाछेको दक्षिण लम्बाइ–मा २३ हात र चौडाइमा १७ हात लिई घर बनाउन पाउने गरी देशकाल चलन अनुसार चढाएको उचित मूल्य लिई वेच-विखन गर्ने अधिकार अनुसार वेचविखन भयो । श्री मध्यपुरीस्थानमा हिटिफुसिटोलमा बस्ने जयराज,कुसुम हरिराज, बलिरामहरूको नाममा निगाह भयो । यस पत्रका दृष्टसाक्षी ललितसिंह भारो लेखक कायस्थ कल्याणसिंह ने. सं. ७५० फाल्गुन शुदि १३ शुभम्–

ने. सं. ७५५

परिचय–

भक्तपुरका राजा जगज्ज्योतिर्मल्लले मध्यपुरी हिति-फुसिटोलमा बस्ने नासि भन्नेलाई दहवु नामक खेत निगाह गरिदिएको यो ताडपत्र हो । यसमा प्रमाणित गरिदिएको सीलवन्दी माटोको छाप लागेको छ । बीचमा चैत्याकार र अगलबगलमा मानिसको मूर्ति अङ्कित गरिएको छ । गजूरको दायाँ-बायाँ श्री अङ्कित छन् ।

मूल--

१) स्वस्ति ।। श्री श्री जय जगज्ज्योतिर्मल्ल देव प्रभु ठाकुरसन प्रसादारपा स्थानस्य वायव्य दीश प्रदेशे श्री श्री राजक्षेत्रेण पश्चिमतः हृदराजकस्य क्षेत्रेण उत्तरतः विश्वसिकस्य क्षेत्रेण पूर्व्वतः ध्वरनवकस्य क्षेत्रेण दक्षिणतश्च एत

२) न्मध्ये दहवु क्षत्र नामसंज्ञकं तस्य क्षेत्रांक त्रीरोपनिर्क रोव स्व ३ तत क्षत्र यथादेशकाल प्रवर्तमानस्तथा संचारार्घेण सुवर्ण्ण पुष्पमारार्घ प्रढौकीटमादाय क्रय विक्रय स्वाधिनेन क्रयन विक्रीयतं भवति ।। श्री मध्य

३) पुरिस्थाने इतिफुसिकाधिवासिन नासिकस्य नाम्नेन प्रसादिकृतं अत्रार्थे दृष्टसाक्षि ललित्तसिंह भारो लिखिति कायस्थ कल्याणसिंह सं. ७५५ फाल्गुण शुदि १२ शुभं ।।

अनुवाद–

कल्याण होस् । श्री श्री जयजगज्ज्योमिर्मल्लदेव प्रभु ठाकुरबाट निगाह भएको स्थानदेखि वायव्य दिशातिर श्री श्री राजक्षेत्रदेखि पश्चिम हृदयराजको जग्गादेखि उत्तर विश्वर्वितहको जग्गादेखि पूर्व ध्वरनवकको जग्गादेखि दक्षिण यति बीचको दहवु नामको खेत ३ रोपनी त्यस जग्गाको देशकाल चलन अनुसार चढाएको उचित मूल्य लिएर वेच–विखनको अधिकार अनुसार वेचविखन भयो । श्री मध्यपुरी स्थानमा इतिफुसिमा बस्ने नार्सिको नाममा निगाह भयो । यस पत्रका दृष्टसाक्षी ललितसिंह भारो लेखक कायस्थ कल्याणसिंह । ने. सं. ७५५ फाल्गुन शुदि १२ शुभम्–

ने. सं. ७६२

परिचय–

भक्तपुरका राजा नरेशमल्लले मध्यपुरी इन्याय-लाछी टोलको मानसिं भन्नेलाई यातिपुखुरनामक खेत निगाह गरिदिएको यो ताडपत्र हो । यसमा प्रमाणित गरि-दिएको सीलवन्दी माटोको छाप लागेको छ । छापको बीचमा खड्ग र त्यसको अगलवगलमा श्री अङ्कित छन् ।

मूल–

१) स्वस्ति ।। श्री श्री जयनरेशमल्लदव प्रभु ठाकुरसन प्रसादारपा स्थानस्य उत्तरदिश प्रदेशे विश्ववेखाकस्य क्षत्रात्पश्चिमतः उत्तरतः दक्षिणतश्च एतन्मध्ये यातिपुखुर क्षेत्रनाम संधेयं तस्य क्षेत्राङ्क चतुरोपनीकं रोव पि ४ ततः क्षेत्र यथादेशकारप्रवर्तमानस्तथा संचाराधेंन

२) सुवर्ण्णपुष्पमारार्घं प्रढौकिटमादाय क्रयविक्रय स्वाधि-नेन क्रयेन विक्रीयतं भवति ।। श्री मध्येपुरस्थाने इन्यायलाछि टोल गृहाधिवासि मानसिंह नाम्ने प्रसादिकृतं अत्रपत्रार्थं साक्षी द्रव्यसिंह भारो ललितसिंह भारो टेकणसिंह भारो लिखिति दैवज्ञ गंगाधर ।। सम्वत् ७६२ ज्येष्ठकृष्ण नवम्यां तिथौ ।। शुभ ।

अनुवाद–

कल्याण होस् । श्री श्री जयनरेशमल्लदेव प्रभु ठाकुरबाट निगाह भएको स्थानदेखि उत्तर दिशापट्टि विश्व-वेखाको जग्गादेखि पश्चिम उत्तर दक्षिण यति बींचमा याति-पुखुर क्षेत्र नाम भएको खेत ४ रोपनी त्यस खेतको देशकाल चलन अनुसार चढाएको उचित मूल्य लिएर वेचविखन गर्ने अधिकार अनुसार वेचविखन भयो । श्री मध्यपुरी स्थान इन्यायलाछि टोलको घरमा बस्ने मानसिंहको नाममा निगाह भयो । यस पत्रका दृष्टसाक्षी द्रव्यसिंह भारो ललितसिंह भारो टेकनसिंह भारो लेखक दैवज्ञ गंगाधर । ने. सं. ७६२ ज्येष्ठकृष्ण नवमी तिथि शुभम्–

भक्तपुरका राजा भारदार

देसं	राजा	दृष्टसाक्षी	लेखक
६६१	जयप्राणमल्ल	भारसिंह कस्त जीवराज अमरसिंह भारो	जयसिंहराम कायस्थ
६८६	गंगादेवीठकुरिनी त्रैलोक्यमल्ल त्रिभुवनमल्ल	कुसुमसिंहबाबु प्रधान	आर्षजीवकेश कस्त
७५० ७५५	जयजगज्ज्योतिर्मल्ल	ललितसिंह भारो	कल्याणसिंह कायस्थ
७६२	जय नरेशमल्ल	द्रव्यसिंह भारो ललितसिंह भारो टेकनसिंह भारो	गंगाधर दैवज्ञ

वीरशाली पन्तको जीवनीमा नयाँ प्रकाश

— राजाराम सुवेदी

नेपाली कविता साहित्यको प्राचीनकालका कविहरूमा उल्लेखनीय व्यक्ति मानिदै आएका पं. वीरशाली पन्तका बारेमा जीज्ञाशा बढ्दै गएको पाइन्छ। उनको विषयमा कालो अक्षर पार्ने पहिला व्यक्ति इतिहास शिरोमणि बाबुराम आचार्य नै हुन्। हालसम्मका साहित्यकारहरूले वीरशाली पन्तको जन्म र मृत्युको दुङ्गोमा नपुगी अंध्यारोमा झट्टारो हानेका पाउँछौं। यस लेखमा ती वीरशाली पन्तको जीवनमा मिलेको नयाँ प्रकाश र एउटा अभिलेखको सम्बन्धमा उनको छोटो परिचय दिने उद्देश्य राखिएको छ।

इतिहास शिरोमणि बाबुराम आचार्यले "पुराना कवि र कवितामा" पं० वीरशाली पन्तलाई इन्दिरश, विद्यारण्य केशरी तथा वशन्त शर्मामा समकालीन मानेका छन्।[1] वीरेन्द्रकेशरी अर्यालले वर्णन गरेको वीरशाली पन्तकृत "कृष्ण चरित्र" 'लाश न सास' भएको छ। श्री कमल दीक्षितले "बुईगलमा", श्री सूर्यविक्रम ज्ञवालीको सूक्ष्म जानकारीलाई प्रकाश पार्ने गरेका छन्।[2] इतिहासकार श्री जगदीशचन्द्र रेग्मीले 'साउ साहित्यिक र ऐतिहासिक अभिलेख'मा वीरशाली पन्तलाई छोएका मात्र छन्।[3] श्री तारानाथ शर्माले "नेपाली साहित्यको ऐतिहासिक परिचय" मा वीरशाली पन्तको न्वारान वि. सं. १८६० मा गरेका छन्।[4] त्यसैगरी श्री यज्ञराज सत्यालले "नेपाली साहित्यको भूमिका" मा वीरशाली पन्तको नाम छपाएका छन्।[5] अभ्यन्तरमा अरु प्रा. श्री बालकृष्ण पोखरेलले "नेपाली भाषा र साहित्यमा" वीरशाली पन्तको साढे अठासी सिलोके ग्रन्थ "विमलबोधानुभव" फेला पारी प्रकाशित गरी उल्लेखनीय काम गरेका छन्।[6] कवि वीरशाली पन्त नाममा प्रचलित तर कृति अपरिचित छन् भनी श्री केशवप्रसाद उपाध्यायले पनि सहानुभूति प्रकट गरेका छन्।[7]

वीरशाली पन्तको जीवनी यथार्थ रूपमा खोजी प्रकट गर्ने हालसम्मको श्रेय श्री काजी रोशनले "मानसरोवरमा डुबुल्की मार्दा" कृतिमा गरेका छन्।[8] उनले वीरशाली पन्तको "कृष्ण चरित्र" छ हजार संस्कृत र छ हजार नेपाली पद्यका गरी जम्मा बाह्र हजार श्लोकबद्ध छ भनेका छन्। उक्त कृतिको एक तृतीयांश स्व० बालकृष्ण समकहाँ, अर्को तृतीयांश ढुण्डिराज शर्माकहाँ (गुल्मी) र अन्तिम खण्ड उदयराज पन्तसंग (बाग्लुङ्ग) छ भन्ने कुरा पनि काजी रोशनले संकेत गरेका छन्।

वीरशाली पन्त संस्कृतका धुरन्धर विद्वान थिए। उनी तत्कालीन बाइसी र चौबीसी राजाहरूकहाँ पनि आई जाई गर्थे। काठमाडौंतिर पनि उनको शुभाष चलेकै थियो। उनी आशुकवि पनि थिए। उनले कवितामा नै उत्तर दिन सक्तथे। उनी विवाहादि कार्यका श्लोक प्रतियोगितामा जहिले पनि विजयी हुन्थे भन्ने कुरा कीर्तिराज पन्त पण्डितबाट थाहा हुन आएको छ।[9] पं० वीरशाली पन्तले वैराग्य आए पछि जातपात मान छोडेको कुरा पनि किंवदन्तीका रूपमा थाहा थियो तापनि लिखित प्रमाण मिलेको थिएन। ती वीरशाली पन्तका बारेमा इत्यादि कुराहरूले खोजी गर्ने चाख बढ्न गयो।

त्यसै खोजीको प्रसंगमा वीरशाली पन्तबारे एउटा नयाँ कुरा पत्ता लाग्न गएको छ। उनले त्याग र योगको दीक्षा गुल्मी रेसुङ्गाका स्वामी सन्त शशिधरबाट प्राप्त गरेका हुन् भन्ने कुरा "वाणोपनिषद" मा राम्ररी उल्लेख गरिएको पाइन्छ। त्यसको केही अंश यस प्रकार छ :

"शशिधर स्वामि रेसुङ्गामा आफ्नो आश्रममा थिए। उनको आश्रममा वरिपरिबाट आएका धेरै भक्तजनहरू बस्तथे। सामान्य गाउँले गाउँलेनीहरू दिनको समयमा घरबाट आई दर्शन भेटगरी घर फर्कन्थे। श्री ५ महाराजाधिराज रणबहादुर शाहले आफूलाई "स्वामि महाराज" घोषित गरेर शशिधर स्वामिबाट दिक्षित भइसके पछिको (वि. सं. १८५७) यो घटना हो। बाग्लुङ्गका एकजना ब्राह्मण "पन्त" जो कट्टर कर्मकाण्डी थिए "स्वामिको दर्शन गरूं, केही ज्ञान प्राप्त गरूं" भन्ने उद्देश्यले रेसुङ्गामा आएछन्। ३।४ दिन लगातार पैदल हिंडेका, रेसुङ्गा पुग्ने दिन छल्दी खोलो तरेर वनको बाटो उकालो चढ्नु पर्दा बडो मुस्किलले सांझमा चुचूरामा पुगेछन्, स्याउला र खरले छाएका आठ दश वटा छाप्राहरूको एउटा सानो बस्ती (आश्रम) थियो। अझ छाप्राहरू भन्दा लगभग सयगजको दुरिमा एक्लो स्वामिजीको कुटी थियो। आगन्तुक पण्डितजी भक्तहरूसंग सोधपुछगरी स्वामीका कुटीभित्र पसे। स्वामिजी कुशासनमा पलेटी कसेर आँखा चिम्ली ईश्वरात्मामा तल्लीन हुनुहुन्थ्यो।

घडि दुई रात बितेपछि स्वामिजीका आँखा उघ्रे। तत्कालै पण्डितजी स्वामिका पाउमा परी स्वामिजीले उनको मुखाकृतिबाट टाढाबाट आउँदा थाकेको बुझी अरू भक्तहरूसंग बसी विश्राम गर्न भनी संकेत गरे र यत्तिकैमा एउटी सेतै फूलेकी करीव सत्तरी वर्षकी तेजस्वीनी भक्तिनी बुढीले एउटा ताप्केमा भात ल्याई स्वामिका अघिल्तिर राखिदिइन्। अर्को एउटा सानो ताप्केमा सागपातको तिउन पनि उनले भातसंगै राखिन्। अनि एउटा कमण्डलुमा पानी पनि राखिदिएर उनी आफ्नो छाप्रोतिर गइन्। स्वामिजीले पनि आगन्तुकका निम्ति खानपिनको व्यवस्था गर्न तिनै भक्तिनीलाई अह्राएर उनकै अगाडि भात र तिउन अर्का भाँडामा नपस्कीकन (पकाएकै ताप्केहरूमा) सपासप खान थाले छन्। यस व्यवहारबाट अज्ञानी पण्डितजी तीनछक परे– "प्रभूले गुन्द्रिमा बसेको बस्यै भात खाए, लाएको दौरा छोडाएर चोखो धोति फेरेनन्, भात त्यति टाढाबाट आयो, स्वामीले न हातगोडा धोए, न पञ्चायतको धूप बत्ति गरे, न सन्ध्या जप गरे के आश्चर्य हो?

आगन्तुकले स्वामिसंग केही कुरा गरेनन् चूपचाप उठी एउटा भक्तसंग छाप्रोमा रात बिताए। उनले मनमनै सोचे– 'यिनी प्रभू कर्मभ्रष्ट रहेछन्, व्यर्थमा धोका भयो तैपनि टाढाबाट आएको छु, यिनी व्यभिचारी पनि छन् कि– दुई चारदिन यहीं बसी यिनको कृयाकलाप हेर्नुपर्‍यो। ज्ञान पाउने कुरा सकियो। यस्ता आचारहीन व्यक्तिले कसरी मान्छेलाई आकर्षित गरेका रहेछन्, त्यतिमात्र बुझेर फर्कनु पर्ला।"

अर्को दिन पण्डितजी ब्रह्ममुहूर्तमा उठी स्नान संध्या तर्पण वलि–वैश्वदेव पूजापाठ आदि सबै दैनिक नियम आचार समाप्त गरी सूर्योदयको बेलामा स्वामिका कुटीमा पुगे, स्वामि ध्यानस्थ थिए। एक एक गरी धेरै भक्तहरू अगाडि थुप्रिए पछि सूर्य माथि निस्किसके पछि, स्वामिजीका आँखा उघ्रे। त्यसपछि ब्रह्मज्ञान सम्बन्धी स्वामिजीका वार्तालापले दिनको १२ बजायो। बेलुकोकै तरहले स्वामिलाई एउटा ताप्केमा भात र अर्को ताप्केमा तिउन आयो। दौरा लगाएको लगायै पकाएकै भाडामा स्वामिजीको ज्यूनार भयो। स्वामिजीले सन्ध्या तर्पण वलि–वैश्वदेवको त के कुरा, नुहाउने काम पनि गर्नु भएको देखिएन। पण्डितजीले साहै ताजूव मानी स्वामिजीलाई सोधे– "प्रभूजी हजुरले नुहाई धुवाई पूजापाठ इत्यादि केही गर्नु भएन। धोती फेर्नु भएन, पकाएकै भाँडामा भात खानु भयो। तपाईलाई कुन किसिमको ज्ञान प्राप्त भयो।"

त्यसपछि स्वामिजीले उनलाई उत्तर दिनु भएछ– "पण्डितजी, म पनि तपाईं जस्तै कर्मशील आचारनिष्ट थिएं। जुन ठाउँमा जन्मिएको थिएं, मेरो उही सावित्री कर्म सम्पन्न भएको थियो। मेरो पूर्वज आचारवान वैदिक ब्राह्मणहरू थिए। एक पटक बदरिकाश्रम तर्फ गएको थिएं। उहीं तेजस्वी तपोनिष्ठ ब्रह्मज्ञानीहरूको दर्शन पाएं। उनीहरूको असांसारिक तेजबाट प्रभावित भएर म घर आएपछि गौतम

बुद्धले कैं घर परिवार छोडी यज्ञातिर लागें । मलाई हिजो आज स्नान सन्ध्या, पुजा, पाठ, तीर्थ, व्रत, उपवास, यज्ञ, जप इत्यादि कर्मकाण्डको कुनै मोह छैन । म कर्म विरुपेक्ष छु । काम, क्रोध, लोभ, मोह, मद, मात्सर्य– यी छवटा शत्रु जित्नेपछि कर्मको प्रयोजन छैन । अज्ञानावस्थामा जीवले संस्मरण गर्छ । ज्ञानावस्थामा संसारी क्रिया केही छैन । भोक, तिर्खा, निंद, आलस्य इत्यादि शरीरका गुण हुन् । ममा भोक, तिर्खा आदि केही पनि छैन । म कर्म समुद्रलाई पार गरेर पल्लो तटमा पुगेको छु । तपाईं त्यो समुद्रमा गोता लगाउदै हुनुहुन्छ फरक यत्ति हो । तपाईं-लाई त्यो कर्ममय संसार-समुद्र पार गर्न अझ धेरै संघर्ष गर्नु पर्छ, धेरै समय पनि लाग्ने छ । जन्म, मृत्यु, जरा, रोग इत्यादि सब शरीरका गुण हुन् । जीव अजन्मा, अजर, अमर, अव्याधि, अविनाशी, एकरूप शुद्धबुद्ध निष्कलंक छ । जीवात्मा ब्रह्मदेखि अभिन्न छ, पृथ्वीदेखि घडा अभिन्न भए जस्तै । तपाईं त्यहो घडाको रूपरंग सिंगार्नमा, फूलबुट्टा भर्नमा तत्पर हुनुहुन्छ । म भने त्यस घडा भित्रको आकाश छु । तिमी घटलाई नै संझीरहेका छौ, त्यसैलाई जोगाउन तत्पर छौ । मैले यस घडालाई फुटाली सकें । यसैले फुटेको घडा सिंगार्न नपर्ने भएकोले मलाई कर्मकाण्डको आवश्यकता छैन ।"

यसरी सातदिनसम्म शशिधर स्वामिबाट ज्ञानका कुरा सुनेपछि पण्डितजीले स्वामिजीले खाएर बाँकी रहेको पुरा ताप्के पुछपाछ गरी खान थालेछन् । केही दिनपछि उनी आफ्नो घरतिर फर्कें होलान् ।"

उनै वीरशाली पन्तका वंशज उदयराज पन्तसंग भेटी केही कुरा बुझने आशा आएकोले जाँदा भेट पनि भयो । उदयराज पन्त २०१२ सालमा काठमाडौं तीनधारा पाक-शालामा छँदा पद्मनाभकेशरीसंग, भेटहुँदा यो श्लोक "हरि हर हरि भक्त वीरशाली अधिका" भनेका थिए । वीरशाली पन्तको जीवनीको छोटो चित्र कवितात्मक रूपमा निज उदयराज पन्तले यसरी लेखेका छन् ।[11]

"पूर्व मेची पश्चिम काली भित्र पर्ने देशमा,
मूसीकोट जाजरकोट बझाङ्गको राजमा ।
घुम्दै फिर्दै कीर्ति छर्दै गए वीरशाली,
सुशिला गौरव राखी फर्कें स्वदेशमा ।
धौलागिरि अञ्चलको बागलुङ्गको ठाउँमा,
जन्म लिए वीरशाली ढिकोचहुरे गाँउमा ।
जवानीमा चढ्दै गए भक्तिरसमा लागे,
कालीकाको मन्दिरमुनी गए खुन्दुर्कीमा ।
फलफूल आहार गरे घरबार त्यागे,
विदा भए घरबार आए कालीकामा ।
एउटा गुफा भित्र पसी तपस्यामा लागे,
प्रकट भइन् भगवती उनको अगाडिमा ।
तिम्रो तप पुरा भयो भन्ने वर पाए,
यस्तो वर जब पाए वृन्दावनमा लागे ।
बृन्दारण्य भित्र पर्ने पोखरीको बीचमा,
तप गर्दा वीरशाली शिलापट्ट बने ।"

माथिका उद्धरणहरूबाट यो कुरा स्पष्ट हुन्छ कि वीरशाली पन्त वि. सं. १८५७ पछि रेसुङ्गा पुगेको कुरा सान्दर्भिक छन् । त्यसबेला तिनी धर्मशास्त्रका पण्डित थिए । ब्राह्मणलाई पण्डित बन्न २० वर्ष लाग्दछ । पण्डितको तात्पर्य हुन्छ, "सच् सच् विवेकशाली बुद्धि" भएको पुरुष । तसर्थ सहजसाथ यो भन्न सकिने हुन्छ कि उनको जन्म वि. सं. १८४० भन्दा अगाडि नै भएको हुनुपर्छ । रेसुङ्गाका स्वामी शशिधरसंगको संगतबाट उनलाई नयाँ ज्ञान प्राप्त भयो । त्यसपछि उनी आफ्नो जन्मस्थान बाग्लुङ्ग फर्के । तर उनको कृष्ण भक्ति मार्ग सबल हुँदै गयो । उनी जीतेन्द्रीय भै बाग्लुङ्गकी काली देवीको मन्दिरसमीप बस्न थाले । उनी बसेको ठाउँलाई खुँदुर्क भनिन्छ जहाँ ५, ६ वटा आँपका बोट र ३४ वटा जीर्ण कुटी छन् तर उनी बसेको निशान केही मिलेको छैन । बाग्लुङ्गकी भगवतीको वि. सं. १६०० तिर पर्वतका राजा नारायण मल्लले पाल्पाली राजा मुनि मुकुन्द सेनकी छोरी विवाह गर्दा दाइजो स्वरूप पाई काली नदी र काठे खोलाको दोसाँध उपत्यकामा स्थापना गराएका थिए ।[12] वीरशाली पन्तले उनै काली-देवीको दर्शन पाएको कुरा उदयराज पन्तले उल्लेख गरेका छन् भने एउटा लोककथाको उल्लेख गरी उनी बृन्दावनतिर लागेको कुरा काजो रोशनले व्यक्त गरेका छन् ।[13] वीरशाली पन्तद्वारा लिखित कृष्ण चरित्रको केही अंश हो भनी उदयराज पन्तले यी पंक्ति

भनेका छन् :

"परं तत्वं यै हो जानी बुझी उजारी मन परि ।

मूरारि कंशारी हरि हरि भजौं श्री नरहरि ॥"

पण्डित वीरशाली पन्तको विषयमा खोजी गर्दै जाँदा उनको जीवनका केही उल्लेखनीय घटनाहरू पनि थाहा हुन आएका छन् । वि. सं. १८७५ मा उनी घरजमानी भएर रू. १००१।– कर्जा तिरी गरिदिएको तमसूक उदयराज पन्तसंग फेला परेको छ । यसै आधार-बाट उनी ३०–३५ वर्षको हुँदो हुन् भन्ने अड्कल काजी रोशनले लगाएका छन् । अब प्रश्न उठ्छ उनको देहान्त कहिले भयो भन्ने कुरा । उनी वैष्णव सम्प्रदायमा दीक्षित भै वृन्दावनमा गएको कुरा बाग्लुङ्ग भेकतिर साह्रै प्रचलित भएको पाइन्छ । तापनि वि. सं. १८९६ सम्म उनी बाग्लुङ्गमै रहेछन् भन्ने कुरा प्रमाणित हुन आएको छ । उक्त कुराको पुष्टि गर्ने एउटा अभिलेख यहाँ उल्लेख गरिएको छ :।[4]

श्री ६ गुरुज्यू श्री ५ राजा

५ ३

स्वस्तिश्री सम्वत् १८९६ साल मिति माघ वदी ५ रोज ५ मा लिखितं वीरशाली पंडित आगे गावको घडेरीको वारी हाम्रो अंश श्री काकाज्यू हर्षदेव पन्तलाई –३– को जफती छज्याल् दस्तुर तीरि चलन गर्नु कोही दिनमा विन्ति फिराया भन्था पनि –५– दक्षिण भनी चरण कमलमा चह्राया येस वातका साक्षी कीर्तिधर पन्त कपिलमुनी पन्त. लषक साक्षी श्रीधर पन्त

उपर्युक्त अभिलेखले वीरशाली पन्त वि सं. १८९६ सम्म जीवितै रहेछन् भन्ने थाहा हुन्छ । त्यस बाहेक उनले आफ्नो गाँउ (बाग्लुङ्ग ढिकीचौर) को घडेरी आफ्ना काका हर्षदेवलाई दस्तुर तिरी चलन गर्न दिएको कुरा बुझिन्छ । यत्तिमात्र भए पनि वीरशाली पन्तको बारेमा जिज्ञाशा राख्ने नेपाली साहित्य एवं नेपाली इतिहास प्रेमीहरूका निम्ति सहयोग होस् र नयाँ कुरा पत्ता लगाउने नेपाली इतिहासको पुनर्जागरण युगमा आफू-लाई समर्पण गर्ने विद्वान एवं विदूषीहरूका निम्ति अन्य खोजी गर्ने आग्रह राख्दै यो निवन्ध यही टुङ्गयाउँछु ।

अस्तु :

पाद टिप्पणी र सन्दर्भ ग्रन्थ

१) बाबुराम आचार्य, 'पुराना कवि र कविता', (साझा प्रकाशन, ललितपुर, नेपाल) २०३५, पृष्ठ ७-८

२) कमलमणि दीक्षित, 'बुईंगल', (साझा प्रकाशन, ललितपुर, नेपाल), २०२८, पृष्ठ ३३३

३) जगदीशचन्द्र रेग्मी, 'सात साहित्यिक र ऐतिहासिक अभिलेख', (रत्न पुस्तक भण्डार, भोटाहिटी, काठ-माडौं, नेपाल), २०२३, पृष्ठ १–७३

४) तारानाथ शर्मा, 'नेपाली साहित्यको परिचय',(सहयोगी प्रकाशन, त्रिपुरेश्वर, काठमाडौं, नेपाल), २०२९, पृष्ठ २३

५) यज्ञराज सत्याल, 'नेपाली साहित्यको भूमिका', (रत्न पुस्तक भण्डार, भोटाहिटी, काठमाडौं, नेपाल) २०२६, पृष्ठ ९

६) बालकृष्ण पोखरेल, 'नेपाली भाषा र साहित्य' (रत्न पुस्तक भण्डार, भोटाहिटी, काठमाडौं, नेपाल), २०३२, पृष्ठ ११६–१२२

७) केशवप्रसाद उपाध्याय, 'प्राथमिककालीन कवि र काव्य प्रवृत्ति' (साझा प्रकाशन, ललितपुर, नेपाल), २०३२, पृष्ठ ३३७

८) काजी रोशन, 'मानसरोवरमा डुबुल्की मार्दा', (साझा

प्रकाशन ललितपुर, नेपाल), २०३५, पृष्ठ ८६-६५

६) पं. कीर्तिराज पन्त, वर्ष ६६, बाग्लुङ्ग जिल्ला, हरिचौर आदर्श गा., पं. वार्ड नं ६ संगको मिति २०३८ फागुन २३ गतेको भेटवार्ताबाट ।

१०) 'सन्त शशिधरको बाणोपनिषद्' (किरण पुस्तकालय, तम्घास, गुल्मी, नेपाल) २०३३ (लेखनाथ जयन्ती) पृष्ठ ७–१० । शमशेरबहादुर थापा, 'रणवीरसिंह थापा', (जगदम्बा प्रकाशन, ललितपुर, नेपाल), २०२३ पृष्ठ, १४२–१४३

११) उदयराज पन्त, "वीरशाली" (पद्य), ज्योति (विद्यामन्दिर बहुद्देश्यीय विद्यालय बाग्लुङ्गको मुखपत्र कुआण्टम चौथो) २०२८, पृष्ठ ३१

१२) बिदूर खड्का "बाग्लुङ्गको भगवती र चैतेदशैं मेला," 'स्वतंत्र विश्व' (नेपाल अमेरिकी पिशकोर अफिस, काठमाडौं) २०३६, पृष्ठ ३०–३३

१३) काजी रोशन, पूर्ववत्, पादटिप्पणी नं. ८ पृष्ठ – उही

१४) पं० कीर्तिराज पन्तको संकलनमा रहेको यो पत्र नेपालो कागजमा लेखिएको छ । यसको नापो लम्बाई १२ अंगूल, चौडाई ४ अंगूल छ । जम्मा छ पंक्तिमा तयार भएको यो अभिलेख नेपाली (पहाडी सेतबेरूबाबाट बनाएको) कागतमा कालो (मुसिरे कडूजबाट तयार गरिएको) मसीले लेखिएको छ । यसको फोटो लिने अनुकूल नपरेतापनि सक्कलसंग सकेसम्म मिलाई उतार गर्ने काम राम्ररी भएको हुंदा यहाँ प्रस्तुत छ । अनुकूल परे फोटो पनि पछि ल्याउने आशा राख्न सकिने प्रशस्त ठाउँ छ ।

ऐतिहासिक पत्रस्तम्भ

ल. पु. वाग्मती पुलपारी कोपुंडोल हनूमान् थानको शिलालेखको मूल उत्तार

प्रतिष्ठाश्चैवं शालायाश्चकार विधिवद्धिसः । ८

१) श्रीगणेशाय नमः ।। स्वस्ति ।। वृषासनवराभयपरश्व धाक्षहस्तकम् । कलीभसिंहविक्रमं नमाम्यहं गणेश्वरम् ।। १ ।। आसीच्छ्रीनरभूपालो राजा परमधा–

२) मिकः । तत्पत्नी गर्भिणी साध्वी नाम्ना चन्द्रप्रभा मता । या वै स्वप्नमनुत्तमं निशि ददर्शान्तर्गतानिद्रया सोत्थायेदमुवाच भूप तिमितिव्रध्नो मया गीर्णितः इत्युक्ते दृढता डनं च कृ

३) तवांस्तस्या अकोपोनृपः स्वापध्वंसन हेतुना नृपतिना विज्ञापिता श्वो दिने ।। तस्याः पुत्रो महीशः सकलरिपुकुलध्वसने धूमकेतुः पृथ्वीनारायणीयो वुभुज श्वस नेपालभूमण्डले

४) वै तज्जसिंहप्रतापो रिपुगजमृगराट् तम्सुतो राजसिंह श्रीमच्छ्रीचक्रवर्तीन्द्रमयरणबहादूरशाहः प्रतापी ।। तत्पुत्रो गिरिराजराजमुकुटालंकारिचुडामणि श्री माम्विक्रमसाहदेव

५) चरमो गीर्वाणयुद्धाग्रिमः । कस्मिंश्चित्सहि भीमसेन सचिवो गच्छन् ससैन्यो दिने तिष्ठत्सोपि महीपती रिषिवने श्रीभैरवस्यान्तिके ।। तस्य श्री वचनं ह्यमात्यहनुमत्सिंहो धिगम्याक

६) रोत्सप्तद्वद्वकसंख्यका परिमिता वामा हनूमत्पुरी ।। श्रीमद्विक्रमहायनश्रुतिपुनीतावीमदकार्द्धकांशे नेपालिक वत्सरे किलगते श्रीवागमतितीरके ।। वैशाखे शशिपूरिते

७) भृगुदिने चैन्द्रावरज्यातिथौ श्रुक्लानामधिभूरयसुकृतिभिः श्लाघ्यो वली नैष्किक । एनेनैव गणेशभीमशिव कौमार्यम्बिानां पुनः श्रीकृष्णस्य चसद्मनामतिमनोज्ञानां प्रतिष्ठा कृता

८) पुनर्हनुमतो रामसेवकस्य महाद्युते । नाटेश्वरस्य देवस्य सरस्वत्याश्च भक्तिमान् कीर्तिरेषा चन्द्रसूर्यौ यावत्तावद्विनिन्दतु ।। ।। स्वस्ति श्रीगिरिराजचक्र चूडामणि नरनारायणे

९) त्यादि विविधविरूदावली विराजमानमानोन्नत श्रीमन्महाजाराधिराज श्रीश्रीश्रीमहाराज गीर्वाणयुद्धविक्रमशाह बहादुर शम्शेरजङ्गदेवानां सदा समरविजयिनाम् आग्रे हनुमन्तसिके

१०) अधि तं र चौविसघरप्रजालाई श्रीवाग्मतीपारि पक्का–हवेली बनाई वसि संतानपर्यंत पूल संभार गर्नानिमित्त सम्वत् १८६७ साल माधवदि ३ रोज ७ का दिन वक्स्याको पाटनको अम्वल

११) कोपुंडोल खेत रोपनि १५० तस्को सांध पूर्व बाटो र

प्रजाको सुनाषेत लुहुकील दक्षिण इलोकाह्लोरप्रजाको सुनाषेत लुहुकील पश्चिम प्रजाको सुनाषेत लुहुकील उत्तर प्रजाको सुनाषेत र खेतका

१२)डील फर्माई सिलाई रह्याको रैकरको सांध लुहुकील यति चार किलाभित्र येकसय पचास रोपनि मध्ये ६९ सालमा तैले विति गर्दा वन्याको घरको वल्यानीमा उत्तरको लुहुकील सारी झिकी रैकर

१३)भै आगन रह्याको रोपनि ९॥= वाकि रोपनी १४०॥= औ अघि वाटोलाई भनि रैकर रह्याको घर वंदा यसै सांधभित्र दरिन गयाको रोपनि ३ । ज्मा-रोपनि १४३॥= तेमध्ये वनि तयार भयाको

१४)घरलाई भाग लाउँदा काह्लोकुलो नागको स्थान मिनाहा गरिवक्स्याको रोपनि २- वाकि रोपनि १४१॥- औ पारिपट्टि फर्माई मिलाई रह्याको रोपनि २७ मध्ये वाटो पाटी सडक गैन्हमा ष

१५)र्च भै वाकि रह्यामध्ये ठाउँ तिन ३ मा सांध भयाको रोपनि १० । औ पारिपट्टि पूर्व किलो र आलिको साँध लुहुकील दक्षिण पुलका सडकको परखाल सांध लुहुकील पश्चिम टुषुचा खोलाको धीक

१६)को सांध लुहुकील उत्तर छ खेतको आली सांध लुहुकील यति सांधभित्र डोलानिह्म खेत - लक्ष्मीनारा-यणले वनायाको घरलाई अघि रह्याको रोपनि २५ मध्ये रोपनि २३॥। हरिनर

१७)सि काजि ज्माखेत ६ मध्ये लक्ष्मीनारांले षायाको खेत रोपनि १०॥ दफे ऐजन छ खेतमध्ये झिकियाको रोपनि १२ ज्मा खेत रोपनि ४६ । सव ज्मा रोपनि यकसय अठानवे एक कून्मा

१८)१९८-मध्येपारिपट्टि तैले चौध र बनायको जग्गा वल्यानि भित्र खेत रोपनि १ ☰ र पूर्व चौविस घरभित्रका खेतका सांध लुहुकील र दक्षिण प्रजा सुनाषेतका सा

१९)घ लुहुकील पश्चिम प्रजाका सुनाषेतको सांध लुहुकील उत्तर चौविस घरभित्रका प्रजाको षेत सांध लुहुकील यति सिमानाभित्र खेत रोपनि २५ औ सम्वत् १८७० साल

२०)फाल्गुन शुदि १२ रोज ५ का दिन तंलाई वृत्ता थपि वक्स्याको रोपनी पचीस तसमध्ये वारिपट्टि दोलानिह्म खेत रोपनि सवा छयालीसको सांध गरि अघि लाया नपुग्या

२१)को पूग्याउनु र थपिबक्स्याको भर्ना गर्नु बक्स्यामध्ये रोपनि २५३ तीनपटकका जम्मा रोपनि ५१ ☰ तलाई वृत्ता र पुलको संभार गर्न तेरै तैनाथमा रहि घर बनाई सिधियाको प्रजा घर २४ ला

२२)ई घरको पातालमध्ये गयाको रोपनि २॥।= हात २० को घर १ के दर रोपनि ६ ले जम्मा घर २४ के खेत रोपनि १४४ जम्मा रोपनि १४६॥।= औ फर्माईसि मध्येको वाहिर ६ खेतमा झिकि आगन

२३)नरह्याको समेत रोपनी १५- वक्स्या देवालय र घर तीन बनाउँछु सरह बमोजिम अरू जगा नमागनु भनि तैले कवुल गर्याका घर ३ र देवालयके तेही षेत रोपनी १५-इ तिनै मञ्जलको

२४)जम्मा घर २८ र देवालयके पाताल स्मेत जम्मा खेत रोपनी २१३- पोता साउन्या र फागु र पुल वाहिक अंतको झारावेठवेगार माफ आलकोहिटीको कुलो ल्याउनु गरि वृत्ता

२५)वक्स्याको मोहर ताम्वापत्र गरि बक्स्यौ आफ्ना खात रज्मासित पुलको मरमत संभारमा रुजु रहि २७ घर प्रजालाई पनि रुजु राजि राखि वक्स्या माफिक वंदा गरि सवै

२६)मिलि वृत्ता जानि भोग गर औ तेरो र २७ घर प्रजाका घर षेतको गाडिममारख गोडधोवा चुमावनु घरमनि गोगाकान्ह्लाको र कपासको पसल १ राख्याको दस्तुर र उघाउनी डंड गैन्ह

२७)आम्दानी र पुलकासंभारलाई पारीपट्टि घर २८ बनाई वक्स्याका प्रजाहरूको अपुताली परि गया अघिलो तिनको घर खेत जो निस्कन्छ तसको सुक्री त्रिक्रिको आम्दानी समेत

२८)---का पुलका पुग्यासंम मरमत खर्चलाई गुठ वांधि वक्स्यौ तहसिल गरि मरमतमा लाउनु दर्वार दाषील

नगर्नु लाग्याको खर्च बुझाउनु यस आम्दानीले मरमत नपुग्यामा भा

२९) रादार मार्फत विन्ति गर्नु सौषि भई पुलको तहल नछोडनु मरमतलाई गुठ रह्याका पैसामा लोभ लालचा नगर्नु ये जगा किनु वेचनु पनि गर्नु किन्याले एसै जगामा आई वसि

३०) पुलको तहलमा रुजु भैरहनु यस जगामा नवसि टहलमा रुजु नभै किन्नु वेचनु जो गर्ला तेसलाई भारि डंड शासना गर्नु एति घरमा ठूलो षट परि आया दर्वार विति गरि हुकुं–

३१) म वमोजिम गर्नु तिमीहरूको गुरु पुरोहित ताहां वस्न आया पुलको टहलमा प्रजा सरह कवुल गराई वस्न दिनु तिमीहरूका जातका रीतले जिउदामा चाहिन्या मा न–

३२) स राठान पन्या घर वन्या वाहिक तिमीहरूलाई वक्स्याको अरू जगा मध्ये छेउ छाउमा वसाउनु जो यस वन्देजमा रहेन तेसलाई पंचमहापातक लागला सांध लाउन्या सधियार कासीराम

३३) पाडे लक्ष्मीदास पन्त गंगाधर अर्ज्याल भवानीशंकर षनाल वंशवीर राना सुरवीर वहोरा लोकनाथ पांडे पिहुवर लामा दलवीर जैद्रथ कनकसिं षडका लक्ष्मीनारायण

३४) मास्के उपाध्या कृष्णानन्दपाध्या नरवीर पांडे गणपति पंत श्रीनाथ पुरोहित अर्ज्याल मर्दनसिं राना हरदत्त झा चन्द्रशेषर दहाल भाजुमनलाष्या हेमंत पुनसिधि मोहि

३५) नाइक्या डंगलनायक थहिति टोलको धनमंत ब्राह्मण टोलको पतनल ग्वाछेमगुलको दाकिलन ब्राह्मण टोलको कृष्ण पुनसिधि मनोरथ माचा ढोकाको धनमंत वं

३६) वाहाटोलको मटेन विनरसिं थानावाहा मटेंड चौउको जगत मजादेवलको धीर्ज हुडामियाको छोरा धर्मदेउ वृत्तवारले अध्यालो नलावनु विना टक्सीर डंड सासना नगर्नु

३७) जो यस वंदेजमा रहेन सो यस श्लोकमा भन्याको पातकी होला स्वदत्तां परदत्तां वा यो हरेद्वै वसुंधरा

षष्ठिवर्षसहस्राणि विष्ठायां जायते क्रिमि ।। इति सम्व

३८) त् १८७० साल चैत्र शुदि १ रोज ३ शुभम् ।।

१) अतपर नेपाल भाषा ।। सम्वत् ९३६ वैशाख शुदि १२ शुक्रवार श्वकुन्हु अमात्य हनुमंतसिंह भाजुधन सदाशिव लक्ष्मीनरसिंह पेह्म फुकिजन श्री वाग्मती पु

२) लस षा २७ छे श्रीहनुमतेश्वर महादेव श्रीकृष्ण गणेश भगवती भीमसेन कौमारी नाटेश्वर सरस्वती हनुमान धर्म्मशाला सतल प्रतिष्ठा याना दिन जुल । फेर भा

३) षा श्वते देवतायां वुसाधनयात रो ६ क्वपुंदोल वुं दुता ।। श्वलि वरसाननं वर्षप्रति यज्ञ यास्य वुसाधन ङायका व भक्षाभोजन यायमाल जुलो परसेषर ह्मोजो

४) जुलो फेर भाषा पूजावाली ब्राह्मणयात रो ५ क्वपुंडोल वुं जुलो ।। पुन फाल्गुन सुदि अष्टमी खुनु वर्षप्रति श्रीकौमारीया वंदपूजा गुथिस वुरो १ क्व

५) पुंडोल वुं दुंता जुल ।। शुभं भूयात् ।।

अमात्यो देविदासाख्यो धन्योसि हरिभक्तिमान् तत्पुत्रो हनुमत्सिंहो वसुदामितविक्रमः ।। तस्यानुजो भाजु धनो वभूव तदंत्यजो भूद्धि सदाशिवश्च । लक्ष्मीनृसिंह श्च तदंत्यजो त्यौ चतुर्भुजांघ्रयब्जमधुव्रतैक्य ।

देवीदास विष्णुमति हनुमतसिं भाजुधन सदाशिव लक्ष्मीनरसिं

ललिताघाट, वाराणसी (काशी) स्थित साम्राज्येश्वर महादेव मन्दिरको स्वर्ण गजुरमा अङ्कित अभिलेख

१ स्वस्ति श्री श्री श्री श्री श्री नेपालका बडामहारानी सांराज्येलक्ष्मीदेवीबाट १८९८ साल आश्विन वदी ६ रोजका दिन स्वर्ग्य हुनु हुन्या वषतमा श्री काशी

२ श्री शिव स्थापन देवालय चौधरा मेरा निमित्त बना-उनु भनि हुकुं बक्सनु भएको थियो पछि १९०० सालमा श्री श्री श्री श्री श्री माहाराजाधिराज राज राजेन्द

३ विक्रम साह श्री श्री श्री श्री श्री युवराजधिराज सुरेन्द्र विक्रम शाहबाट बनाई श्री सांराजेस्वर प्रिति गरि संवत् १९०० साल मिति माघ शुदि ४ रोज ४ का

४ दिन चढाई वक्सनु भयाको गजुर हो यो गजुर बनाउनाको मार्फत षजांची शिवप्रसाद अर्ज्याल शुभम्: ।। ।।

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'प्राचीन नेपाल' का निमित्त प्राग्–इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, नृतत्त्वशास्त्र, संग्रहालय तथा ललितकलासंग सम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तथा प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयका सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हो ।

महानिर्देशक
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काठमाडौं, नेपाल

Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to 'Ancient Nepal'.

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